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Conservatives Challenge Beth Din

RABBIS CLASH ON KASHRUT OF SUPERMARKET MEATS

By HARRY HOFFMAN

PHILADELPHIA (NJP) — A recent ukase by the Beth Din of Vaad Hakashruth, supervisory body of the dietary laws here, that some packaged kosher fresh meat in certain supermarkets is in effect not kosher because the stores are open for business on Sabbath and Yom Tov, has ignited a light under a kashrut pot that is bubbling and boiling and now threatens to spill over and perhaps result in some deep burns.

The Beth Din proclamation, which appeared as a paid advertisement in the Jewish community's newspapers, brought an immediate response, with at least two rabbis—one Conservative—challenging the action by letter and others from the pulpit.

Latest reports hold that concerted action, both collectively and individually, is being considered by members of the Rabbinical Association, and that complaints are being heard even from the younger group of Orthodox rabbis.

"As one rabbi put it: 'The situation needs cleaning up, once and for all."

"I AM NOT against the Vaad," he said, "or against individual members of the Vaad. I am against the harm, the great harm, they are doing—directly and indirectly—to Judaism. They have kept thousands of Jewish families from keeping kosher homes by fostering a wide price disparity."

"In addition to that, I would think twice before placing much credence in some of the endorsements—especially at Passover. There are some individual members of the Vaad that I believe have undermined the whole principle that they claim to be upholding."

"We are going to get together—rabbis, laymen, individuals, housewives—and see this thing through."

THE BETH DIN rabbis declared that "kosher meat should not be distributed to, handled by,

or brought from other than exclusive kosher stores which are frequently visited and examined by duly authorized mashgihim under the supervision of the Orthodox rabbinate. Kosher meat may be bought only in those stores which are not open for business on the Sabbath and Yomtov."

An immediate reply came from Rabbi Moshe Shapiro, of Atlantic City, N. J., one of the rabbis supervising and endorsing the packaged meat being distributed by Penn Fruit, a supermarket chain.

He held the opinion that the meat was slaughtered, processed and packaged by the firm with which he was associated as supervisor in full conformity

Israel-Bonn Arms Deal 'Up in Air'

JERUSALEM (NJP) — Status of Prime Minister Ben-Gurion's proposed arms deal with West Germany remained in the air this week as the 71-year-old Israeli leader completed the re-establishment of the five-party coalition that has kept him in office.

Despite the storm raised by Ben-Gurion's plan to obtain submarines from Germany—a plan that led to the prime minister's resignation—he is still in power, and with the same backing. Ahdut Avoda and Mapam, the left-wingers who "spilled the beans," have agreed to abide by rules of secrecy imposed by Ben-Gurion on cabinet parleys.

In addition, all five parties reportedly have agreed—although there is no official confirmation of this—that a law should be framed to punish newspapers that publish state secrets. Ben-Gurion told local reporters he would consult with press representatives before the law was drawn up.

with the laws of kashrut and is completely kosher.

"So long as the package is unopened," he said, "the contents remain kosher and no restriction for distribution need be imposed."

The next to speak out against the Beth Din's proclamation was Rabbi Shlomo Balter, assistant spiritual leader of Temple Har Zion, one of Philadelphia's largest and most influential Conservative congregations.

In an open letter to the Jewish Times he asked:

"IF THE KOSHER meats (under the hashgacha of New Jersey Orthodox rabbis) sold at the . . . stores are in reality NOT kosher because these stores are open on Sabbath and Yomtov, how is it that processed kosher meat products, which are sold in these same stores (as well as in multitudes of other stores) throughout the city are considered to be kosher meat by the Vaad Hakashruth?

"Might I suggest that the true motive behind this proclamation is the fact that the 12 rabbis comprising the Vaad Hakashruth receive substantial fees from the packaged processed meat firms (which are under their hashgacha) and therefore this processed meat is KOSHER even when sold in stores which are open on Sabbath and Yomtov,

even when comingled with TREFE meats in the same counters, while the pre-packaged frozen kosher meats, sold from a separate counter (under the supervision of New Jersey Orthodox rabbis) from which the Philadelphia Vaad Hakashruth does not receive a fee, is therefore NOT KOSHER."

Rabbi Ephraim E. Yolles, head of the presidium of the Vaad, declared "as far as the halaha is concerned, it is an accepted practice with us, rabbonim muvhakim, not to debate any questions of halacha in newspapers."

Another round in the battle has been fired by Rabbi Morris Pickholz, of Congregation B'nai Jeshurun, who charged that the name of one of the 12 rabbis who signed the proclamation appears on another line of similarly packaged meat sold in a smaller supermarket open on Sabbath. He named Rabbi David Wachtogel, of Congregation Ohel Jacob.

Rabbi Wachtogel explained that some time ago he notified the kosher butcher which packages the meat bearing his name and supervision not to send his products to outside stores.

Rabbi Pickholz, terming the situation "disgraceful," said he felt "impelled to denounce, as Rabbi Balter did, the duplicity and the unholiness of the 'holy war' that is being waged by the 12 rabbis who signed the ad against kosher packaged meat in the supermarkets."

New Orleans Needs Help, Don't Boycott Us, Rabbi Urges

NEW ORLEANS, La. (NJP) — A New Orleans rabbi this week challenged the declaration by a Phoenix newspaper that the Council of Jewish Federations and Welfare Funds convention should have boycotted New Orleans because of Louisiana's race discrimination laws.

RABBI LEO BERGMAN of Touro Synagogue (Reform) told The POST and OPINION that "there is probably less discrimination in New Orleans than in any place else in the deep South."

Rabbi Bergman recalled that Arizona, where the Phoenix Jewish News is located, also practices discrimination—mostly against Indians.

Rabbi Bergman said the Southern Jew needs the support and the inspiration of witnessing the overwhelming opposition of his fellow Jews to discrimination. He declared that the Southern Jew needs the feeling that he is not off the beaten paths of Jewish life, and that he is being welcomed back into the midst of the inner circle of activity.

The News had urged editorially (NJP, Jan. 3) that Jewish groups should not consider meeting in New Orleans as long as discrimination is practiced there. It noted "... laws discriminating against Jews are only a step away from laws discriminating against Negroes."

THE RABBI ADDED: "May I say to the editor of the Phoenix

Jewish News that those of us living in Louisiana and in New Orleans have no balm for our conscience every day of the week."

"However, until the Phoenix Jewish News comes to live in the South, I beg them to respectfully listen to the voices of those of us who live here."

"If you boycott us, then you discriminate against the group that needs you and your strength and the inspiration to stand up at the very barricade where the battle is being fought."

"MAY I RESPECTFULLY and humbly remind the Phoenix Jewish News," Rabbi Bergman said, "that I love the state of Arizona passionately for its beauty, its climate and its general friendliness, but I recall very distinctly that when I stayed in Flagstaff there were signs in practically every restaurant, hotel and bar stating 'We reserve the right to serve only those customers whom we wish and we reserve the right to refuse to serve those who are not wanted here.'

"I do not remember seeing an American Indian sitting near me in the many places I traveled. I do not remember seeing an Indian enter the public places."

"All I ask of the Phoenix Jewish News is that it have mercy on us and help those of us who are fighting the battle by coming to our aid and our rescue and not depriving us of their presence."

Nixon Scored For Stopping Again at Biased Florida Hotel

MIAMI, Fla. (NJP) — VICE-PRESIDENT Richard Nixon this week was criticized for his repeated stays in a biased hotel near here despite an incident during the 1956 election campaign over a previous stop at a St. Petersburg hotel that practices discrimination.

Leo Mindlin, columnist for the Jewish Floridian, declared: "With the election campaign over, the Vice-President came to south Florida . . . as if drawn by a magnet, he found himself at his favorite resort here—a hotel on Key Biscayne. Privately reminded of his erstwhile Florida embarrassment and apprised of the fact that this hotel was also restricted, although in a far more 'gentle' manner than the one at St. Petersburg—righteous Mr. Nixon stayed on. He has since stopped there again and again."

Mindlin commented on the irony of Nixon's receiving a Doctor of Laws degree from Yeshiva University at a special convocation in New York only 10 days before.

THE CAMPAIGN incident, Mindlin said, occurred when Nixon registered at a restricted hotel in St. Petersburg. When

Jewish leaders informed him of the hotel's policy, Nixon cancelled his reservations. His press corps explained the hotel had inadequate security facilities, according to Mindlin.

Several days later, Mindlin said, the Vice-President told newsmen at a Milwaukee airport he would not stay at any facility practicing discrimination against Jews.

Mindlin added: "I stand less in judgment of the Vice-President than I do of the Jews in his entourage. During the campaign, they raised severe objection to the criticism leveled against his conduct in St. Petersburg. Mr. Nixon did not make the reservations personally, they declared, and he should not be held responsible for the thoughtlessness of his staff."

"It was not the Vice-President's staff that has since sent Mr. Nixon back to Key Biscayne time and again. Nor does one hear any objection to his staying at a restricted hotel these days. The Jews in Mr. Nixon's party may rest easy on this matter. Sometimes, civil liberties are a crucial issue only during election campaigns."

Prominent Christian Converts Seen as Shot in Arm to Jewry

CHICAGO (WNS) — Conversion to Judaism of prominent American Christians could be a shot in the arm for the revival of Jewish piety and culture, it was declared here by Rabbi Ira Eisenstein, spiritual leader of Congregation Anshe Emet (Reconstructionist).

Addressing an Anshe Emet forum, Rabbi Eisenstein said there could be no such renais-

sance "until there is a change in the image of the Jew held by the intellectuals of this country." He noted "we haven't had one good, important convert to Judaism in a long time" but "if we could get one Roman Catholic to convert to Judaism, we could accomplish more in one night than all the moaning that is going on."

When people see such personalities of stature as Graham Greene, Evelyn Waugh and Claire Booth Luce "going to Catholicism," they think that Catholicism "must be better than anything else in order to attract these great people," Rabbi Eisenstein observed.



Eisenstein

Rabbis, Ministers Sign Race Relations Manifesto

By NORMAN SHAVIN

COLUMBUS, Ga. (NJP) — TWO RABBIS here joined 31 other local ministers of other faiths in signing a race relations manifesto which strongly asserts "an obligation to obey the law," denounces violence and calls for communication between responsible leaders of the races.

The two Jewish signers are believed to be the first to take so strong a public stand on integration.

The rabbis, who joined the ministers in making it clear they signed the manifesto as individuals and that their action did not reflect the view of their congregations, are Alfred L. Goodman and Seymour Panitz, of Temple Israel and Shearith Israel Synagogue here.

They, along with the other It does mean that we have no

signatories, emphasized that their congregations took no "official" action on the manifesto.

The document, a clear-cut statement setting out six basic principles held to be of "basic importance" in race relations, is identical in text to the "Declaration of Beliefs" which 80 Atlanta ministers signed early in November. None of Atlanta's rabbis signed the November declaration, which has been alternately praised and condemned by various individuals and organizations.

As for obeying the law, the ministers' declaration noted that this obligation "does not mean that all loyal citizens need approve the 1954 decision of the Supreme Court with reference to segregation on the public schools.

It does mean that we have no

right to defy constituted authority in the government of our nation.

"Assuredly also it means that resorts to violence and to economic reprisals as a means to avoid the granting of legal rights to other citizens are never justified."

The ministers also deplored the "unfortunate" use of the word "Integration."

"The term has become synonymous with amalgamation," the declaration charges. "We do not believe in the amalgamation of the races. Nor do we feel that it is favored by right-thinking members of either race.

"We do believe that all Americans, whether black or white, have a right to the full privileges of first-class citizenship."

Rabbis Hit Grace in School

By ALAN KOHN

NEWARK (NJP) — New Jersey's Orthodox rabbis have announced their "unalterable opposition" to changes in state laws that would require the saying of grace in public schools.

The state attorney-general ruled several months ago, after a controversy about the question that a board of education had no power under present law to require the saying of grace in the public schools.

AN AMENDMENT to make it possible was introduced into the legislature under bi-partisan sponsorship but no final action was taken before the legislature adjourned in 1957. New Jersey's governor, Robert Meyner, has said he favored the amendment.

Newark Rabbi Zev Segal, president of the Orthodox Rabbinical Council of New Jersey, warned that "obviously attempts will be made to put through changes to the law at the forthcoming legislative session."

"We shall vigorously oppose," he said, "any such attempts because the council wants no change in the status quo. Lest there be any misunderstanding, we affirm that, as spiritual leaders, we certainly believe in prayer and blessings at mealtimes."

"BUT CHILDREN should be encouraged in this practice in their homes and in their respective houses of worship. Any attempt to utilize the school system for this becomes a transgression on the principle of separation of church and state."

Rabbi Segal said the council had reached its decision after a special study by a committee of officers and members. He said the council would meet again in January to outline specific action in opposing any measure that might be introduced into the legislature on the subject.

Jesus Neither Messiah Nor Divine, 3 Ministers Declare

NEW YORK (NJP) — Three Protestant ministers this week maintained that Jesus was neither God nor was he the substance of their Messianic hope.

"Jesus was not the Jewish Messiah, but perhaps a Messiah in an entirely different sense of the word," Harrington said.

Asked by Dr. Holmes if Jesus was God, Rev. John Papandrew, assistant minister, replied "When one reviews and compares the record of the four Gospels, one can safely conclude that Jesus was not God."

Harrington concluded: "What is important is that Jesus was, and not who or what he was.

Jesus was a man who had a great grasp on truth, who knew how to teach it, and most important, lived what he taught.

"Jesus was unequalled in history in the skill of illustration as a teacher. He was perhaps the greatest man who ever lived."



Your Name

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH

DEAR MR. PEARLROTH: Your name has been given to me by one of your readers as a possible source of information for the derivation of the name of Matises. My husband's family originally hailed from the town of Bobrka in Galicia, Poland. Any information you can give me regarding this would be greatly appreciated.—MRS. JEANETTE MATISES, Flushing, Long Island.

MATISES is a family name taken from the given name of an ancestor. The ancestor in question bore the Hebrew name of Matis (Matisyahu) and it was in deference to him that the family name was adopted in 1789. The -es at the end is not a plural but the possessive or genitive version of the Hebrew name. Matisyahu means "God Given" and is synonymous of the Greek Theodore and the Hebrew Nathaniel.

DEAR MR. PEARLROTH: Our family name has been the subject of concern and question by many who have known families of similar name. My father and his family for at least several generations were born in Warsaw, Poland, and had originally migrated from Germany, until they came and settled in the capital of Poland. They never at any time came from Galicia; they were affiliated with the leather industry.—IRVING A. SCHEINBERG, Brooklyn 1, New York.

SCHEINBERG is a family name of geographical origin.

Although there are 10 different localities bearing the name of Schoenberg, all located in western Prussia, it is almost certain that your family name is derived from Szymbark, German Schoenberg, in the district of Karthaus in Prussia. The district belonged to Poland before 1772. When Poland was partitioned and the district was annexed by the Prussian king Frederick the Great (his greatness eludes me completely) many Jews of the district were compelled to cross the border into the kingdom of Poland. Your ancestors were probably among them. The spelling of Schein for Schoen is a typical Warsaw reading of the name as it is spelled in Hebrew letters.

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The National Jewish POST and OPINION

I THINK AS I PLEASE

Time to Go Home: Alpert's Beginning to Think Like American

By CARL ALPERT

NEW YORK—And so a long visit to the United States has come to an end. During the past three months I have visited some 20 cities in various parts of the United States and Canada, have spoken before numerous audiences, met many friends, old and new, and have tried to bring up to date my understanding of the American Jewish community and its motivating philosophies, trends and developments. On the whole, it has been a pleasant and a successful trip, but in recent weeks I began to realize that the time had come to return to Israel.

UPON FIRST ARRIVAL on these shores three months ago I found it necessary constantly to reassure American Jews that the political and military situation in Israel was not always as bad as it seemed to be reflected in the newspapers. I read some of these news accounts myself with proper reserve, realizing that only the exciting and dramatic news warranted press coverage; and that the constructive, peaceful, development aspects of life in Israel never seemed important enough to get into the press. Now, months later, away from the realities of life in Israel, I find that I believe everything I read in the dispatches, and find it difficult to set these reports in their proper full perspective. Like the American Jews, I find myself getting nervous and jittery.

Alpert

Conservative Group By-Passed Orthodox To Sell Shul to Church, Rabbi Charges

By AL ARONOWITZ

RED BANK, N. J. (NJP)—An Orthodox rabbi charged today that a Conservative congregation, refusing to sell its old synagogue building to his group, sold it instead to a Christian church.

BUT THE rabbi for the Conservative group replied "It's a lie."

The charge was leveled by Rabbi Joel Neil Smilchensky of Red Bank's Congregation Beth Shalom, who called the move a violation of Jewish law.

He claimed the real reason for the refusal was that the Red Bank Conservative group, Congregation B'nai Israel, didn't want competition from a second synagogue in the community. B'nai Israel is moving to a new building.

The opposing rabbi, Arthur Hershon of Congregation B'nai Israel, insisted, however, that his congregation had given the Beth Shalom group "months and months" to make the purchase.

"**BUT THEY couldn't raise the money,**" he added. "There weren't enough members to support it. Even if they raised less money than was offered by other groups, we would have let them have it."

The membership of B'nai Israel last week voted 72-17 to sell the synagogue building and pews to God's Church of Christ for \$30,000. Rabbi Smilchensky said his group, which claims 50 families as members and which now worships in a rented one-family house, offered \$25,000.

"Many members of Beth Shalom were charter members of B'nai Israel," Rabbi Smilchensky told The POST. "They worked for B'nai Israel for 35 years and they claim inherent rights in the building as such."

"Research shows that this was the first time in the history of the American Jewish Community that a synagogue was sold to an alien church group when still there still were 10 Jews willing to maintain it as a synagogue."

RABBI SMILCHENSKY said the split in the Red Bank Jewish community began in June, 1956, after B'nai Israel, founded 35 years ago as a Conservative congregation, decided to build a new \$400,000 synagogue on a six-acre plot in Rumson, about a mile from the Red Bank city line.

Beth Shalom was formed, he

said, by families who considered Rumson beyond walking distance on the High Holy Days. In addition, he said, many Jews in Red Bank thought the city had grown large enough to support two synagogues.

Abraham J. Zager, an attorney and a member of the B'nai Israel real estate committee, conceded that many members of Beth Shalom either once held membership in B'nai Israel or still do. But he denied Rabbi Smilchensky's assertion that B'nai Israel had refused to sell the building to Beth Shalom because it "could not afford the competition."

POINTING OUT that the sale to the church would also bring in an extra \$1,000 in real estate commissions and perhaps \$3,000 more for furnishings within the building, Zager told The POST:

"We think we have avoided the necessity of digging down in our pockets and raising that \$9,000 for our new building. Anyway, there are several members of Beth Shalom who, when they were of our group previously pledged money and who now have asked to be relieved of their pledges, which will have to be made up."

Zager said in addition that the Beth Shalom offer of \$25,000 was not a "firm" offer. It was made on the eve of the sale, he said, without either money for a deposit or approval by the full Beth Shalom membership.

"**THEY HAVE** only 36 members, and how can 36 members maintain and pay for a building like that?" he said, referring to the old B'nai Israel synagogue, a three-story brick building converted from a dwelling 25 years ago and enlarged by a new wing.

As for Rumson being beyond walking distance, Zager pointed out that B'nai Israel serves 340 families within a wide area of the New Jersey shore area, extending some 25 miles westward and 20 miles north and south.

"We are certainly not afraid of competition," he said. "Our synagogue is not founded on hate and distrust. Our consciences are clear."

at every announcement of a minor border incident. It is time to go home.

The visitor from Israel walks through the streets of New York, an eager window shopper. The lavish displays of merchandise tempt an empty purse, and excite interests and desires which had been lulled by the relative austerity and simplicity of life in Israel. A stroll up and down the aisles of the F. W. Woolworth Co. revealed a world of treasures which the American in Israel had almost forgotten existed. But three months in America have accustomed me to a degree of ease and plenty. I can walk the entire length of Macy's ground floor without being tempted more than two or three times. The symptoms are dangerous. It is time to go home.

always attracted attention, and proved an excellent opener for conversation with all sort of interesting people. I always took great care that the bag was so carried that the side with the lettering was clear to the vision of all passersby. But that was during the first months. What is there about living as a Jew in the Diaspora which affects one's attitude to such things? The other day I suddenly realized that I had unconsciously turned the bag so that the Hebrew lettering would not show. It is time to go home.

THE PRIMITIVE rhythm known as rock and roll left me unaffected at first, but steady repetition in hotel room radios has worn down my resistance. I find myself humming the "Jingle Bell Rock"—and liking it.

I think the climax came the other day in the New York subway. As I was descending the stairs I saw that my train was already in the station, the doors open. I was not in any special hurry, and had more than enough time, but I found myself running for the train. It is time to go home!

By the time these words appear in print I shall already be aboard one of El Al's speedy new Britannia's, a shooting star of modern aviation, but this one a six-pointed star. I am going back to Israel where life is simpler, where there are less complexities for Jewish life; where despite the close borders there is not as much tension and not as many neuroses as in America. And best of all, I am going back to a dear wife and three lovely children for whom I have become increasingly lonesome.

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of New Year's cards with this recipe:

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Rev fellow man."

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...SYLVAN LEBOW

Energetic and likeable SYLVAN LEBOW, director of the National Federation of Temple Brotherhoods, in town with vitamin packed speeches. He'll tell about the eight motion pictures on the Jewish holidays

being shown via TV, coast to coast. Purpose—to promote better understanding among all Americans.

SHE CAME, SHE SAW, SHE CONQUERED

Beautiful SARA TAL, former Miss Israel, in town to visit fiance RICHARD SCHINE (Roney Plaza). She's been traveling from New York to Washington sparking Israeli Bond drives. When she returns to Israel, her passport will read MRS. RICHARD SCHINE.

MORE VEEPS IN TOWN
GENERAL AND MRS. DAVID SARNOFF, chairman of the board of RCA, have docked their yacht "Electron" at Hollywood Beach Hotel—visiting owner BEN TOBIN. . . . Ardent SHEMEOON POLLACK, one of the country's outstanding Jewish educators, pumping living ideas into the regional pedagogic conference held here. . . . Pakistan Ambassador MOHAMMED ALI



Vice-president Nixon back in town, and staying at his favorite Key Biscayne Hotel—still quietly restricted. Many Miamians unhappy about Yeshiva University's recent award to the Vice-

received a royal welcome at JERRY SUSSMAN'S Crown Hotel. . . . LEON LOWENSTEIN, the angel in so many Jewish causes, back in town.

DAVID LEVINSON, co-owner of the Algiers, playing host to Judge and Mrs. BEN LONSTEIN, Mr. and Mrs. HARRY ROSENSTOCK, councilman DONALD BRADFORD—all school chums of Dave's in Ellenville, N. Y. . . . Mr. and Mrs. RALPH DORN, whose parents pioneered Oklahoma City's first synagogue, in town for the Oklahoma-Duke game. They're stay-

ing at AL HARRIS' Sovereign Hotel. . . . Sports fans gathering around heart-warmer COL.

HARRY HENSHEL at the Aztec Motel, and whetting their appetites in the world of amateur sports. He's vice-president of the Bulova Watch Co.

MIAMI'S HEARTBURN

Vice-president Nixon back in town, and staying at his favorite Key Biscayne Hotel—still quietly restricted. Many Miamians unhappy about Yeshiva University's recent award to the Vice-

MIAMI'S HEARTWARMERS
Magnetic ANNA BRENNER MEYERS chosen as one of 17

(Continued on Next Page)

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SYNAGOGUES (Miami Beach)

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Beth Israel—Orthodox, 4000 Prairie Ave. H. Rottman, rabbi.

Beth Jacob—Orthodox, 301 Washington Ave. Tibor Stern, rabbi.

Beth Shalom—Liberal, 4144 Chase Ave. Leon Kronish, rabbi.

ORGANIZATIONS

American Jewish Committee—Congress Building.

American Jewish Congress—Congress Building.

Anti-Defamation League of B'nai B'rith—330 Seybold Building.

B'nai B'rith—600 Lincoln Road.

Israel Bonds—1344 Washington Ave.

Jewish Federation—420 Lincoln Road.

Jewish National Fund Council—600 Lincoln Road.

Hadassah—337 Lincoln Road.

National Council of Jewish Women—135 N.W. 3d Avenue.

United Synagogue—355 Lincoln Road.

Union of American Hebrew Congregations—Chamber of Commerce Building.

Zionist Organization of America—1370 Washington Avenue.

Friends of the Hebrew University—940 Lincoln Road.

Beth Tfilah—Orthodox, 935 Euclid Ave. Joseph Rakovsky, rabbi.

Beth Acadamy—Orthodox, 918 6th St. Alexander Gross, rabbi.

Kneseth Israel—Orthodox, 1415 Euclid Ave. David Lehrfield, rabbi.

North Shore Jewish Center—Conservative, 620 75th Street. Mayor Abramowitz, rabbi.

Temple Emanu-El—Conservative, 1701 Washington Ave. Irving Lehrman, rabbi.

Temple Israel—Reform, 137 N.E. 19th St. Joseph Narot, rabbi.

Temple Ner Tamid—Conservative, Surfside Town Hall.

Torah Temple—American Judaism, 1245 West Ave. Avraham Cassels, rabbi.

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By REVY BALKIN

Continued from Preceding Page

outstanding Miami women by the Miami Herald. She's a real stander-upper and the conscience of our community. . . . MAURICE SURVIS, chairman of the Zionist Council of Greater Miami, tapped by Experimental Art Institute of Mairland, Fla. The Institute's accepting 13 of his paintings for exhibition—a genuine honor. . . . PETER HELLER and ETHEL GOLD, handling public relations for

the Nautilus Hotel, giving of themselves to Jewish causes. Pete crammed for time, never says "no." . . . MEREL DUNNE, B'nai Brith, and a victim of Multiple Sclerosis, bravely assuming responsibility for 1958 MS campaign here. . . . DR. JOSEPH NAROT thrilling listeners with his sermon aboard the Mayflower II.

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Also, will you please ask the Hotels I have checked off below whose ads are appearing in this section to send me their brochures?

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Storyteller MYRON COHEN with his razor-edged wit pleasing guests at the Eden Roc. . . . ANITA COLBY, "The Face," outstanding Catholic Woman of the Year, telling Miami Beach friends she's proudest of all about being voted the key woman of the Federation of Jewish Philanthropies. . . . MILTON BERLE planning to buy a home here. . . . RICHARD ADLER, author of "Pajama Game," down for a rest.

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Texas Delegate to World Fair

Was DP From Poland

By BURT JACOBSON

AUSTIN, Texas (NJP) — "Pleased to announce your designation as a Texas representative to Brussels Fair. Regards, Price Daniel."

So read the telegram from the Governor of Texas. One of the five happy students at the University of Texas to receive this news was Frieda Weisblatt. The governor interviewed 22 candidates. From these 10 were selected to represent the state of Texas at the World's Fair in 1958.

THE UNIQUENESS

Frieda's being chosen is that she will be the only foreign-born United States representative out of the 250 Americans who will make the trip. Frieda is planning to be an Interpreter with the state department upon completion of her college education, and she is therefore majoring in French. She also possesses a good knowledge of German and Spanish. She will be able to put this knowledge to work at the fair, for she will be active as an interpreter, guide and hostess in the U. S. pavilion.

Frieda is a former DP from Poland. She came to the United States in 1950 from Belgium. She resided there while awaiting legal adoption by her aunt

and uncle, Mr. and Mrs. Jake Weisblatt of Ft. Worth, Tex.

Frieda's is the typical story of many thousands of Jewish children who chanced to live through the Nazi holocaust. Her parents were killed in 1939, and sometime later she was separated from her aunt and placed in a German concentration camp. After the war, Frieda's name was spotted by her aunt on a list of survivors.

At 16 she became an American citizen, a very joyous occasion in her life. After finishing high school in Ft. Worth, Frieda received a \$100 scholarship from Soroptimist International of Austin toward her college education at the University of Texas.

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RECENT DEATHS

Rabbi Ephraim Frisch

NEW YORK (NJP) — Rabbi Ephraim Frisch, rabbi emeritus of Temple Beth-El, San Antonio, Tex., and formerly rabbi at Temple Israel, Far Rockaway, N. Y., and the New Synagogue, New York City, died here at the age of 77. He was a Phi Beta Kappa student at Hebrew Union College in Cincinnati, and held a Ph.D. in Semitics from Columbia University.

Dr. Frisch had written several books, among them "Why I Am A Jew," "The Attitude of Liberal Judaism in the New Testament," "A Historical Survey of Jewish Philanthropy in the Biblical Era" and "The Master of Christianity." He had been editor of the yearbook of the Central Conference of American Rabbis.

Rabbi A. I. Elman

LOS ANGELES (NJP) — Rabbi Abraham I. Elman of B'nai Reuben noted as a scholar, writer and teacher died here last week. His religious and philosophical articles in Yiddish and English had been printed widely.

Rabbi Julius Silberfeld

NEWARK, N. J. (NJP) — Rabbi Julius Silberfeld, rabbi emeritus of Temple B'nai Abra-

ham here since 1939, and its spiritual leader from 1912 to 1939, died at 81. He had been a rabbi since he was 21. He was an Army chaplain, and served Congregation Tree of Life, Pittsburgh, and Temple Beth-El, Jersey City, and Temple B'nai Jeshurun, the Madison Avenue synagogue, New York. He was born in Austria, and came to the United States at the age of 12. Rabbi Silberfeld's rabbinical studies were guided by the late Dr. Adolph M. Radin.

Other Deaths

MORRIS TURITZ, 86, a co-founder of the Jewish Daily Forward (1896) and the Federation of Jewish Philanthropies of New York (1917), and a former prominent laundry operator, in New York. . . . MANNY STRAUSS, 73, prominent fundraiser who once raised a million dollars for Jewish relief in a single evening, in N. Y. . . . DR. SIMON RUSKIN, 60, a famed chemist, physician and inventor of procaine penicillin, in N. Y. . . . WILL AUBREY, 64, well-known entertainer, in San Francisco. . . . MICHAEL SCHAAP, 84, former president of Bloomingdale Bros., and an organizer of the United Jewish Appeal, in

N. Y., in a fall from a hotel window. . . . EUGENE MELTZER, 35, night city editor of the New York News, a pronounced foe of television reporters. . . . DR. GEORGE STEFANSKY, economist and director of the economic research department of Israel Bonds, at 58, in N. Y. He was on the NYU faculty. . . . LOUIS MINSKY, 48, managing editor of Religious News service, organ of the National Conference of Christians and Jews, and a founder of Temple Sinai, Forest Hills, N. Y. . . . JUSTICE MICHAEL FEINBERG, 71, of the Illinois Appellate Court. . . . FRED S. MEYER, 66, film executive, in Hollywood, a past president of B'nai B'rith and Temple Emanuel, and a United Jewish Welfare Fund Key Man.

December Deaths

SOL FRANK, San Antonio, Tex., civic leader, who had headed 16 Jewish organizations. . . . ABRAHAM HOROWITZ, 57, in N. Y., scholar and editor, and vice-president of the Federated Council of Israel Institutions. . . . AARON ALLEN, executive director of the Plainfield, N. J., Community Center for 27 years, at 58, on a Miami, Fla., golf course. . . . LOUIS P. GOLDBERG, 68, lawyer, politician, and supporter of Jewish charities, in N. Y. . . . LOUIS GERTZ, Queens civic leader, active in many Jewish organizations, at 60, in Forest Hills. . . . IRVING WOLRICH, clothier, at 66, in N. Y., a sponsor of the Albert Einstein College of Medicine, a UJA leader, and a director of the Hebrew Home for the Aged, Riverdale, the Jewish Center, Atlantic Beach, L. I., and a member of the West Side Jewish Center.

THE SPORTS POST

He Should Have Spoken Softly — With Big Stick

By GEORGE VASS

BEFORE THE month is out the ballots will be in and the 10-year members of the Baseball Writers' association will have elected at least one new member to baseball's Hall of Fame.

Chances are that the new academician's name won't be Morris Berg, although the former major league catcher's name appears on the list of eligibles.

Vass Not that Moe wasn't a good receiver. A fellow who spent 15 years in the majors crouching behind the plate had to have more than mitt, mask and shinguards to earn his keep.

But Moe just couldn't hit. His lifetime average of .243 hardly braikets him with such hitting catchers as Dickey, Cochrane or Berra.

Now if Berg had had equal facility with bat as he did with tongue, he would have put the above-named notables to shame. Possessor of one of the finest intellects ever devoted to bringing home the brisket by playing baseball, Moe could speak a dozen languages.

HIS INTELLECTUAL attainments were such that in a story appearing in a Chicago newspaper shortly after he reached the White Sox in 1926 they completely overshadowed discussion of his playing skill. The story discoursed at great lengths on Berg's linguistic talent and mentioned that he was a graduate of Princeton and the Sorbonne.

Moe was embarrassed at seeing his teammates read the story. The day before he had struck out twice with the bases loaded, flailing haplessly at curve balls.

He slunk off as inobtrusively as possible to his locker but was dismayed to find his clubhouse neighbor, Buck Crouse, already there. Crouse, a rough-hewn primitive whose schooling had been cursory at best, gave Berg the once over.

"Moe," observed Buck, "I don't care how many of them college degrees you got. They ain't learned you to hit the curve ball better than me."

FILM MAGNATE Louis B. Mayer, who died last October, overcame many obstacles to attain lofty status in the movie industry but he could never over-

come his love for horse racing and breeding.

The last rap of the auctioneer's gavel Monday (Jan. 5) brought to a close one of the great sagas of the sport. The racing stock which had been so carefully nurtured and assembled under Mayer's eye was sold as part of the liquidation of his multi-million dollar estate.

Such an auction after his death would have been thought impossible by Mayer little more than seven years ago. In 1950, in the final of five similar auctions, the film king had disposed of the last of a much larger collection, including both racing and breeding stock.

FOR A DECADE Mayer had raised, raced and bought horses. His great collection, including Stepfather, Honeymoon and Be Faithful, was one of the finest in the world. But in 1947, deciding that horses took away too much time from moviemaking, he sold out.

It didn't work out the way he planned.

The love of horses had gotten into his blood. In 1951, little more than a year after he had seen the last of his swash-tailed friends sold to the highest bidder, he made a modest return as an owner and race patron.

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COMING EVENTS

Where To Find Your National Jewish Organization

Anti-Defamation League of B.B. 515 Madison Ave., New York 22, N. Y.
Farband-Labor Zionist Order, 45 E. 12th St., N. Y. 4—OR 3-6500.
Jewish National Fund, 42 East 66th St., New York 21—VA 6-3780.
Kashruth Supervisors Union, 203 W. 14th St.—AL 8-7330.
National Community Relations Advisory Council, 8 E. 38th St.—MU 5-1606.

Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200.
Union of Orthodox Jewish Congregations of America, 305 Broadway, New York 7, N. Y. BE 3-2220.

Institute, 250 W. 7th St.

Wednesday, Jan. 22, 8:30 p. m.

Checkpoint: "How Effective Is the Jewish Press in America?"

Speakers will be: Dr. Samuel Margoshes, columnist, The Jewish-Day Morning Journal;

Charles Roth, executive editor, The National Jewish POST;

Harry Weinberger, editor, The Jewish News, Newark, N. J.

Theodor Herzl Institute, 250 W. 57th St.

THEATER AND MUSIC

"Father Holds Court," new comedy-drama by Israel Bashevis, to be presented by the Folksbiene, veteran Yiddish stage group. Radin Playhouse, 128 Stanton St.

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The National Jewish POST and OPINION Organizational & Institutional REPORTER

A publication of Jewish Organizational and Institutional management and activity appearing as a separate section each month in The National Jewish POST and OPINION, edited by Zev Kronish

JANUARY, 1958

The National Jewish POST and OPINION

VOLUME I — No. 3

Preparing for Jewish Community Building

By MYRON B. BLANCHARD
Director, Department of Jewish
Community Center Planning
of the National Jewish
Welfare Board

Construction of new Jewish communal buildings came to a virtual halt during World War II due to the scarcity of essential materials. On its heels came American Jewry's all-out effort to finance overseas needs, followed by the establishment of the State of Israel. For most Jewish communities in the United States it meant a further postponement of building plans. Existing communal buildings also deteriorated in some instances to the point where major repairs and alterations were necessary.

The Jewish population, particularly younger families with smaller children, as it gained the economic means, began to shift rapidly from the old crowded neighborhoods to the less densely settled sections and a wider geographical area of cities and to suburbia.

THIS GEOGRAPHICAL movement continued through 1957 and all signs indicate it will persist to some degree in the years ahead. However, considerable concentrations of Jewish people still remain in older residential sections of our largest cities. Other changes which we cannot describe here have also influenced the Jewish community.

As a result, synagogues and temples, Jewish community centers, Hebrew schools, homes for the aged, Jewish hospitals and other communal institutions have been faced by the problems of relocating and redesigning new building in the newer neighborhoods and disposing of old buildings where they have outlived their usefulness.

While the purpose of this article is to deal with some aspects of planning for new buildings, a few points should be added about other equally important issues in relation to planning. A new Jewish communal building is a major event. For one matter it means that a considerable sum of money is raised from a large number of people. Today it also probably means that there are several organizations which need buildings so that the Jewish community is faced with simultaneous campaigns, in addition to those for the UJA and the support of local and national institutions and services.

Seek Expert Help

THIS PLACES a serious responsibility on the various or-

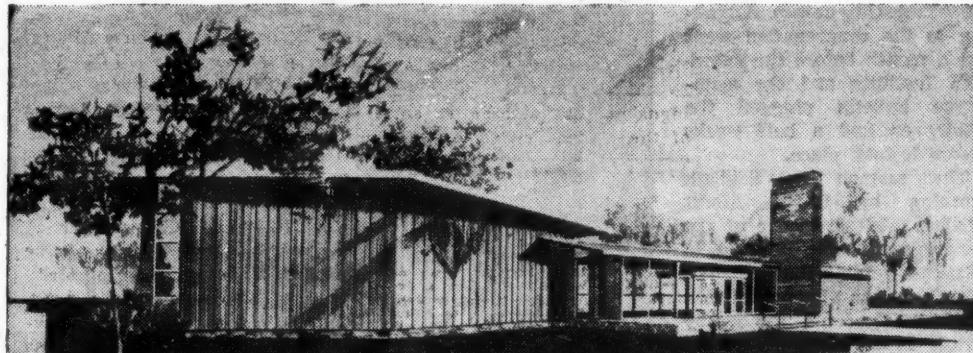
ganizations to examine their problems carefully, study all available information in regard to them and prepare a long range plan that considers population trends, the purposes and experiences of their programs and memberships and the concrete evidence that a new building is needed. It should also include how the building is to be used and its future budget and staff. To prepare this frequently requires the help of experts and it is suggested that as early as possible such assistance be sought. Fortunately there are a number of national organizations with which the local groups are affiliated that can offer such expert guidance. The Union of Orthodox Jewish congregations, the United Synagogue of America, Union of American Hebrew Congregations offer guidance to their respective religious organizations, the National Jewish Welfare Board for Jewish community centers and YM and YWHA's, the American Association for Jewish Education for Hebrew schools and Sunday schools, and the Council of Jewish Federations and Welfare funds for homes for the aged and institutions for children.

ONCE HAVING obtained the supporting evidence which proves the need for a new building, the next step is to consider such need in the light of comparable needs of other organizations. For this and other purposes many of our communities have organized Jewish community councils or like bodies. Such community-wide organizations should be consulted about the plan for a new building and the most appropriate time to organize a fund raising campaign to finance it. Responsible organizations know any communal building is not the exclusive concern of one organization, that the total community is involved, that in any one community priorities as to what comes first must be set, and that all needs must be met in an orderly fashion.

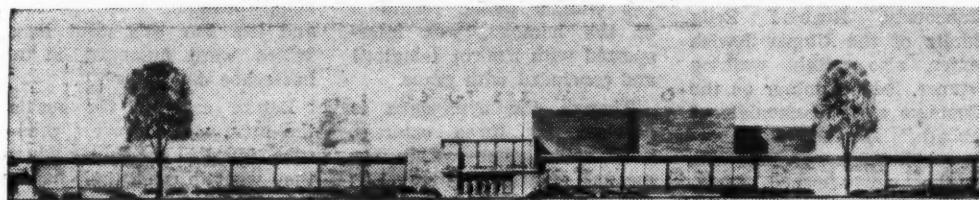
We cannot enumerate all of the principles that should be considered when planning for the location and erection of a building. There are differences, depending on whether it is a synagogue, center, Hebrew school or other type of communal buildings. Again, we call attention to the various national organizations that can be asked for advice and guid-

ance.

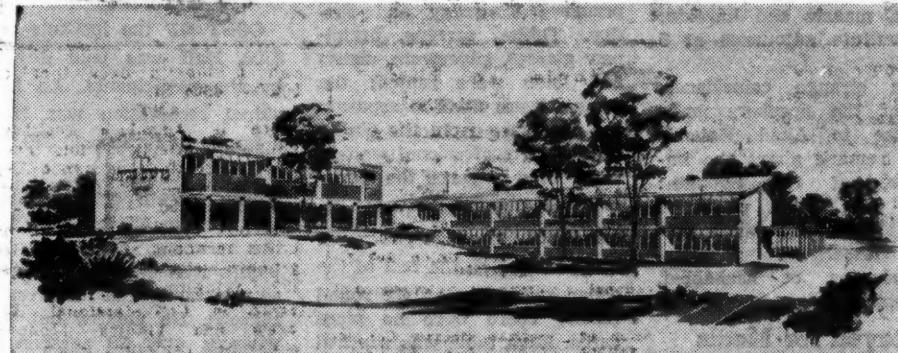
How New Edifices Are Built



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Do's And Don'ts of Synagogue Fund-Raising

By JEROME L. LEVY

(Jerome L. Levy was formerly JDC campaign director for New York City, and the originator of the combined campaign for the UAHC and the HUC. He is currently associated with Ketchum, Inc., of Pittsburgh, Pa.)

LET US CONSIDER campaign techniques for securing necessary funds for new temples, synagogues and/or religious schools. Please keep in mind, while there are some general principles involved, there are always variations for big congregations of 500 or more members in metropolitan cities; medium size congregations from 200 to 500 members, and small congregations

in smaller communities with memberships under 200.

People Give To People

THE RABBI must be enthusiastic; must be effective with key givers and workers; the question as to whether or not he would be an active solicitor in the campaign varies with every congregation. The president of the congregation must be wholeheartedly for the project and infect others with his positive thinking and feelings.

The board of trustees must be unanimous in having the campaign, regardless of the use of professional direction.

Capital funds campaigns work from "the top down." Pace setting gifts from wealthy members and substantial gifts from board members are es-

sential for a successful effort. A response of this kind sets the right background, sets proper standards of giving, and is evidence of the sincerity of the leaders of the congregation. The rabbi should, and in most cases does, contribute his personal "Fair Share."

Dinner Good Idea

IT IS ADVISABLE to have one big congregational dinner with just two speakers, one who will give the facts regarding the needs, the campaign plans, the goals, the dates of meetings, etc., and one inspirational speaker to create an atmosphere for devoted service and sacrificial giving.

Just recently, Dr. Jacob R.

(Continued on Page R-3)

Continued on Page R-4

Synagogue Stages All-Day Sabbath Institute for Congregants

By ZEV KRONISH

FLUSHING, N.Y. (NJP)— Seventy-five adults and children came to services at the Queensboro Hill Jewish center here on Saturday morning—and stayed through the day.

The congregants participated in a unique experiment in Jewish education. They spent the entire day within the confines of the synagogue; the program consisted of morning services, kiddush, luncheon, seminars, a d'var Torah, minha, seuda shlishit, maariv and havdala.

THE IDEA for the Sabbath Institute, as the project was termed, came from the congregation's cultural committee. Four subcommittees were organized to carry out arrangements with respect to publicity, meals, ritual and seminars. The affair was actively promoted at every synagogue function. Publicity releases were sent to Long Island and New York City dailies. A mailing to the congregation went out a month before the scheduled Institute and the synagogue bulletin plugged the affair one and a half weeks before it took place.

The sermon on Sabbath morning by Rabbi Albert Thaler, spiritual leader of the congregation, was devoted to "Sabbath for the Modern Man." In the afternoon Rabbi David W. Gordon of the nearby Fresh Meadows Jewish Center led a seminar on "The Sabbath: Orthodox, Conservative and Reform Views." Simultaneously, Rabbi Zelig Chinitz of the Utopia Jewish Center, also within walking distance, led a seminar on the "Customs and Ceremonials of Sabbath." Another neighboring rabbi, Samuel H. Schwartz of the newly-formed Elmhurst Jewish Center, delivered a d'var Torah, which was followed by minha, seuda shlishit, maariv and havdala. The institute adjourned at 5 p.m.

By a strange coincidence, each of the speakers made reference to Ahad Ha'am's classic remark about the importance of the Sabbath: "More than Israel preserved the Sabbath, the Sabbath preserved Israel" (Yoter miyisrael shamra et hashabbat, hashabbat shamra et yisrael).

Stayed for Meals

THE CONGREGANTS didn't go home for their meals.

At 11:30, following the morning service, a kiddush was served with cake, soda, wine, liquor, n'hitz, gefilte fish and herring.

The main Sabbath meal, an hour later, consisted of fruit cup, gefilte fish with horseradish, chicken soup, chicken,



RABBI THALER INSTRUCTS SABBATH INSTITUTE CONGREGANTS

noodle pudding, carrots, peas, tea and strudel. The meal began with a public recitation of the hamotz, was interspersed with z'mirot (singing) and concluded with grace.

Though the synagogue is serviced by three caterers, none could come within the means of the congregation for this affair. The synagogue ordered the food direct from suppliers and cooked it on the premises Thursday and Friday. Tables, screens, brand-new glasses, silverware, dishes and linen were rented; the screens were used to separate the sanctuary from the dining area. Two professional waiters were hired to serve the food.

FOR THE dinner meal, the leaders of the congregation sat on the dais and the rest of the congregation sat at six round tables. There were no place cards. Each table was adorned with flowers and at each setting there was a bookmark as a souvenir, a copy of the United Synagogue Sabbath and Festival Prayer Book for z'mirot, a program and a United Synagogue "Grace after meals" booklet. (The bookmarks cost 10c each, the grace booklets 15c each).

The seuda shlishit in the

late afternoon consisted of halla, matza, gefilte fish, herring, peanuts, raisins, cake and tea. For this meal long tables were arranged in a horseshoe design.

Before each of the meals the men, without overt pressure, followed the rabbis when they went to wash their hands the traditional way with a glass of water.

An Evaluation

COST OF the institute was \$500. Half was paid directly by the participants. An individual reservation was \$3.50, a family of three paid \$10.

In an evaluation of the institute, Rabbi Thaler noted that of the 75 who came in the morning, only four left before havdala—and these did so reluctantly and for pressing reasons. He pointed out that whereas only 20 persons attend the minha service, this time there were almost five times as many worshipers.

He said that for the most part there were many present who did not have the slightest idea of what the Sabbath can mean nor how it can be observed. "The institute engendered a rare Sabbath spirit. For these eight hours the congregants lived an entirely different life—through study, prayer, family togetherness, community awareness, songs and ritual."

The tough nut to crack in

getting the institute underway, Rabbi Thaler admitted, was to convince himself and others that spending the entire day in the synagogue was not to be viewed in terms of another Yom Kippur. Fortunately it turned out to be a unique and memorable event and there is no question of another Sabbath institute next year.

RECOMMENDED ARTICLES American Jewry

CANADIAN AND U.S. JEWS: A COMPARISON — Philip Rubin. Congress Weekly, Dec. 9, '57.

Architecture

WHERE SHALL WE SEAT THE CHOIR? by Charles H. Heaton. New Christian Advocate, December, '57.

Building Maintenance PREVENTIVE MAINTENANCE PAYS OFF — James Neil Morris. Catholic School Journal, December, '57.

Education

PREPARING STUDENTS FOR YESHIVA HIGH SCHOOL — Germosh Kranzler. Jewish Parent, December, '57.

THE SCHOOLS WANT YOUR APPRAISAL, by Dale K. Hayes. Some tips for parents on evaluating your school's effectiveness. School Executive, December, '57.

Emotional Security

EMOTIONAL SECURITY IN JEWISH CHILDREN, by Dr. Samuel Weiss. Jewish Parent, December, '57.

Israel

DAMASCUS-CAIRO AXIS MOVES ONWARD — Itzhak Ivry. An analysis of the Soviet position today. American Zionist, November-December, '57.

IDEOLOGICAL CONFLICT AND POLITICAL DIVERGENCE, by the Tel Aviv correspondent for the American Zionist. The differences between Ben-Gurion and Nahum Goldmann. November-December, '57.

ISRAEL AND ZIONISM: A discussion by David Ben-Gurion and Nathan Rotenstreich. Jewish Frontier, December, '57.

MIDDLE-EAST POKER GAME, by Benjamin Eliaz. Jewish Frontier, December, '57.

Scholarship

TEN YEARS DEAD SEA SCROLLS — David Diringer. Jewish Spectator, December, '57.

Soviet Russia

A VISIT TO THE SOVIET UNION, by Zena Harman. Jewish Frontier, December, '57.

Zionism

IS OUR ALIYA PREPARATION UNREALISTIC? — Zvi Reich. Jewish Horizon, November, '57.

Temples Should Be Built In Judaism Spirit

NEW YORK (NJP)—Synagogue architecture and art must depict the spirit of Judaism, speaker after speaker emphasized at a special three-day conference here.

More than 100 men and women — architects, artists, rabbis and building committee representatives — attended the second national conference on synagogue architecture and art sponsored by the Union of American Hebrew congregations. The first conference took place 10 years ago.

Rabbi JAY KAUFMAN, vice-president of UAHC, said in the keynote address that "An architect must come to know the people for whom he is designing a synagogue and must seek to capture their uniqueness . . . He must also have a deep comprehension of the spirit of Judaism and its ceremonial manifestations or he cannot build an authentic synagogue reflecting the beauty and majesty of our faith."



Kaufman

Dr. Eugene Mihaly, associate professor of homiletics at the Hebrew Union College-Jewish Institute of Religion, urged architects to become aware of the ritual implications of their work.

CONGREGATION planners and builders should give serious thought to the location of the bima (pulpit), Richard M. Bennett, fellow of the American Institute of architects, told the conference. He suggested the bima be placed in the center in order that the synagogue get away from a theater atmosphere. (This, of course, is in line with Jewish tradition.)

Sigmund Braverman, a member of the American Institute of architecture, warned that some schools are being overadorned at the expense of the synagogue proper.

A highlight of the conference was an exhibit featuring the works of 34 architects and artists.

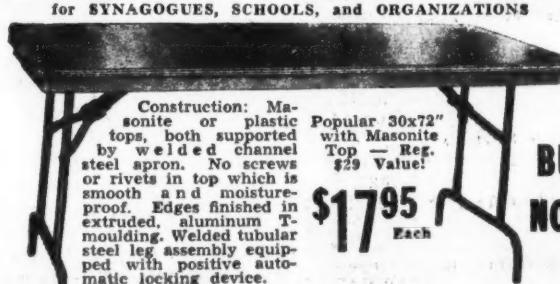
DURING THE discussion following Prof. Goodman's talk, a female architect proposed that more women be invited to join building committees. Asserting that men are frequently too sure of themselves and think they know everything about building if they've as much as built a garage, she added that more often than not they pull serious boners. Women are careful in their judgments and more likely to scrutinize a building program for flaws.

DEFINITION OF A 'NUDNICK'

One speaker at the conference described a "nudnick" at building committee sessions as one who thinks by the inch, talks by the yard and should be kicked out by the foot.

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BUILDING FOR THE COMMUNITY: BLANCHARD

(Continued From Page R-1)

ance. Here we will deal only with some general principles which are important.

Plan for Years Ahead

THE FIRST principle is that the building is planned not only for the present but for the years ahead. For example, the present high birth rate among Jewish families is likely to continue as well as a further rise in the number of Jewish children attending Hebrew and Sunday schools. One can therefore anticipate, other things being equal, that there will be a need for more classroom space in the next decade. We will also have an increasing number and ratio of Jewish men and women over the age of 60 years in the foreseeable future. One definite indication is planning more beds for the non-ambulatory in homes for the aged.

Perhaps the total building for present and future needs cannot be achieved at this time. Even if only a part of it can be financed, a plan for a total building is still necessary so that future sections can be arranged in symmetrical relations to each other with a pleasing aesthetic effect and provisions are made for future construction (structural supports for additional floors, heating systems for larger areas than are presently necessary, etc.).

Another principle has to do with the types and layouts of facilities in the building which must be designed to carry out the purposes and program of activities of the organization.

IN LAYING OUT classrooms for a Hebrew school one should know the number of children who will use them at any one time and the standard of the number of square feet per child necessary for teaching and other classroom activities. Provisions for storage space, equipment for the classes and teachers, proper lighting and ventilation, and easy entrance into the exit from the rooms must also be considered. If the social hall of the synagogue is to have multiple uses such as dances,

meetings, banquets, weddings, etc., it is essential that an adequate kitchen adjoin it, that there is sufficient storage space for chairs and tables, and that its proximity to other rooms will not interfere with activities in the latter.

Halls and stairways must be sufficiently wide to permit easy passage for maximum numbers in the building. Unnecessary blind alley ways should be avoided. There are other cautions to be observed, but these examples should suffice to indicate the need for careful layout facilities.

Proper provisions should be made for playgrounds, parking and other outdoor purposes when called for. This is particularly true in the cases of larger cities with parking ordinances and where land is quite costly.

Multiple Use Vital

A THIRD principle is the multiple use that should be made of every area in the building. With today's high costs of construction, every room must have the utmost use. When carefully planned as to size and provisions for storing furniture and equipment, rooms can be used more frequently each day. This will reduce the number of spaces the building should include.

The peak load of an organization will determine the basic facility needs. However, if a facility, such as the size of an auditorium, will be used to capacity only two or three times a year then a smaller auditorium that is filled frequently through the year is more economical and efficient. The latter will result in savings in original cost and in the yearly cost of porter service, repairs and replacements, heat and light. Another point, particularly where children and youth use the building, is an arrangement of space and areas which makes it possible for those in charge to supervise adequately all ongoing activities with a minimum of effort and manpower. Where there is movement regularly from one activity to another, care must be taken that a minimum of area is covered

in such movement. This means that the layout must also be geared to the manner in which activities are to be scheduled. Public schools usually are usually most careful to observe this.

Picking Materials

OUR FOURTH POINT deals with the kinds of materials used in the building. Those planning a building should consult with the national organizations with which they are affiliated and local experts to obtain the best possible advice. Special care should be paid to the kinds of materials used for floors, walls and ceilings, to obtain those which can be maintained most easily. For example, floor surfaces, doors, hardware, etc. should be selected for durability and easy and low cost maintenance. Frequently, it is more economical to utilize the most durable materials even though their cost is higher than others.

Beauty Counts, Too

THE FIFTH principle applies to the total building and each of the facilities in it. With efficiency we should also have good taste and beauty of structure. Jewish communities today are of a higher economic level and have a better standard of living. This is reflected in their desire for functional convenience and modern styling. Since all buildings are community property, there is also a sense of pride in beautiful buildings which a community has. The general architecture of the building must reflect its purpose. In designing the building, the architect must be fully aware of and experienced in constructing buildings that express imaginatively such purpose. A home for the aged, for example, will need a sense of restfulness that we may not want in a building in which teenage social activities are conducted. A Jewish community center, as a place for the meetings of many community groups and one great activity, will need to display that spirit and activity in its architectural tone.

There are a number of cautions that must be observed in choosing a location for the building. Obviously, problem number one is to obtain a site that is suitably located to the Jewish people that the building is to serve. This is particularly important in the cases of synagogues, Jewish community centers and Hebrew schools, and less so in the cases of homes for the aged, convalescent homes, hospitals, etc. Consideration should be given both the area in which resides as well as the direction of its geographical movement.

The trend toward a wider geographical distribution of Jewish families today may mean that no location is best suited for all. In such cases provisions for transportation may be necessary for some, particularly children and older adults. While almost all Jewish families own their own cars today, the location cannot be such that getting to the building regularly even by car, becomes an undue burden. It is also desirable that public transportation to the area is available, or at least will be

within a reasonable time. We have already spoken of the fact that the location must provide sufficient acreage to take care of the parking of cars as well as outdoor space for play and other purposes.

ATTENTION SHOULD be paid to the kind of neighborhood in which the site is located, its socio-economic conditions and how it is likely to develop in the future. A close look at the existing buildings in the neighborhood, the kinds of homes and how they are kept and other factors which are often obtained from a council of social agencies (such as delinquent rates compared to other sections of the city, economic level, arrests, illness, etc.) is important. It should be a location free from traffic or safety hazards. The local zoning laws should permit the type of building that is intended. No plans should be made for architectural blueprints of the building until this has been carefully checked.

Plans for a new building in an area may raise questions in the minds of local residents whether the activities in or around it will be a disturbance to them. In these instances it may become desirable to interpret to them the intent of the organizations program as well as how this program will be conducted. In some cases a good deal of preparatory work of this sort will be necessary before the building is erected, otherwise hostility from the home owners in that vicinity may be encountered.

Major Street Frontage

IF AT ALL possible, community buildings should have frontage on a major street or avenue for easier access to it. The street itself will be the setting for the building and consideration should be given to make it a harmonious addition to the general setting and environments. It is frequently desirable, if it can be achieved, that the location be one in which other religious, educational, social and cul-



MYRON BLANCHARD

tural institutions are already located. Such area is one to which many people come and is more likely to remain intact for a longer period of time.

In studying the location, the topography of the land should be noted in regard to its suitability for the building. Placing a building on a steep incline calls for review before proceeding with such a plan.

There are also the matters of rocky sections of land and poor drainage which may add considerable to the cost of construction and this should be guarded against.

Last but not least, a check should be made about the availability of the utilities needed for the building: water supply, sewerage, electricity, gas and telephone. Where not available, one must determine when they might be and the possible additional costs in obtaining them.

ERECTING A NEW building is a matter of the utmost importance not only to the organization undertaking the project but to the total Jewish community. Whatever benefits it brings ultimately accrue to the entire community. This means that the planning for it must be careful and in relation to other community needs. Even where there appears to be the utmost urgency to build, it should not be initiated until the many steps necessary in adequate planning have been completed.

National Calendar of Events

1958

February 7-9—National Conference, ISRAEL BOND ORGANIZATION, Miami Beach, Fla.

March 16-19—Annual Convention, EDUCATORS ASSEMBLY OF THE UNITED SYNAGOGUE, Concord Hotel, Klamath, La., N. Y.

March 22-23—National Planning Conference, AMERICAN JEWISH LEAGUE FOR ISRAEL, Shoreham Hotel, Washington, D. C.

April 17-20—Biennial Convention, NATIONAL JEWISH WELFARE BOARD, Shoreham Hotel, Washington, District of Columbia.

April 27-May 1—Annual Convention, RABBINICAL ASSEMBLY, place to be announced later.

May 14-18—Biennial Convention, AMERICAN JEWISH CONGRESS, Hotel Deauville, Miami Beach, Fla.

May 16-20—Annual Convention, NATIONAL CONFERENCE OF JEWISH COMMUNAL SERVICE, Congress Hotel, Chicago, Ill.

May 30-June 1—Biennial Convention, National Trade Union Council of the JEWISH LABOR COMMITTEE, Unity House, Forest Park, Ill.

June 10-22—Plenary Session, NATIONAL COMMUNITY RELATIONS ADVISORY COUNCIL, place to be announced later.

June 24-29—Annual Convention, CENTRAL CONFERENCE OF AMERICAN RABBIS, Edgewater Beach Hotel, Chicago, Ill.

November 9-13—Biennial Convention, WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE, Americana Hotel, Miami Beach, Fla.

November 13-16—General Assembly, COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, Shoreham Hotel, Washington, D. C.

1959

November 15-19—Biennial Assembly, UNION OF AMERICAN HEBREW CONGREGATIONS, Fontainebleau Hotel, Miami Beach, Fla.

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An Outline of Synagogue Fund-Raising Do's and Don'ts

(Continued From Page R-1)

Marcus, professor of history at HUC was the perfect speaker for a kick-off dinner for Achduth Vesholom Temple (Reform) in Ft. Wayne, Indiana. He inspired the prospective donors and the organized workers.

Result—in three weeks, the campaign for \$350,000 was over-subscribed. At this time, it would be very helpful if two or three of the pace-setting gifts could be announced. This gives reality to the dream. It would then be necessary to organize for meetings or luncheons, or dinners of groups in the same giving category. In other words, the first meeting would be with those who can give \$5,000 or over; the second with those who could give from \$1,000 to \$5,000; the third meeting with all those who could give from \$300 to \$999, and the larger number of the members that would give less than \$300 should be divided into various groups for indoctrination and solicitation.

IT WOULD BE important at this point to make sure that every worker has made his own pledge before he is given any cards for other prospects, and equally important that every member be visited personally. No telephone solicitations! Don't leave pledge cards with the prospect. To do so invites minimum giving. Most meetings, and this is especially true in big cities, will have to be at night. However, committees for rating, assignment of prospects, planning of meetings, and securing speakers could be held on a Sunday morning at the pleasure of the workers involved.

It is difficult in the big cities to have luncheon meetings, too many of the important men are widely scattered throughout the community

and can't give sufficient time at the noon hour.

It would help if the sisterhood would serve meals to the working committees and to the workers at their report meetings. This would create a nice family atmosphere and would have the women as much interested as the men. Hotel and club dinners are usually too cold and impersonal.

PRINTING NEEDS for a synagogue campaign are comparatively simple. The most important piece is the brochure with floor plans, and such a booklet need not be elaborate or expensive. A complete listing of rooms and ceremonial objects, properly evaluated, is an important aid in securing substantial memorial gifts. In addition, you need pledge cards, special letterheads, special mailing pieces, which could be messages from the Rabbi, the president of the congregation, the chairman of the building committee and the chairman of the campaign.

Be Realistic

Be realistic in rating your prospects. There is no pat formula. The most important thing to do is to rate people on their ability to give. It is then up to the campaign group to do a good selling job to get the right response. Be careful that the right person calls on the right prospect. As I remarked before, "people give to people."

A WORD OF WARNING: Do not be unduly optimistic about what very wealthy members will do if they have not been active congregational members. Be cautious about those members who joined your congregation only to have their children go to your religious school. Too often such people have their hearts in another congregation. This kind of membership always creates problems, but especially when there is a capital

Such a campaign is a "closed end" campaign, restricted to members only. Don't count on windfalls or substantial gifts from outsiders. Any such contributions are unusual.

KEEP CONTACT with old members who have moved from your city but are still interested in your welfare. There are many instances of handsome gifts coming from this source. One man from a mid-western city now living in Los Angeles pledged \$1,000 to his old temple for its new building.

Count proceeds of sale of old property toward campaign goal.

Campaigns of this type need no newspaper publicity beyond the general announcement of the plans of the campaign and the names of the leaders. There is no need for radio or TV publicity. However, internal public relations are very important. Use every means of communication you possibly can, such as temple bulletin, meetings of your auxiliary organizations, religious school assemblies, and the pulpit to announce progress, to give credits and to point up some of the smaller gifts that really represent "sacrificial giving."

Use the sisterhood and the brotherhood, not only to talk things up but to provide active workers.

Eliminate guesswork. Employ a reputable architect.

No rabbi and no layman can do a campaign by himself unless he is willing to take many years to do it. There must be a well-organized effort with important and responsible men in the key positions. Your best workers will probably be those who participate to the greatest extent in your year-round program.

Don't expect miracles to happen at campaign time. Wishful thinking is no help. Keep in mind that a temple campaign is in competition with UJA, hospitals, universities,

client" so the review committee can double check and make a second call on the "reluctant" contributor. Professional directors work with "dead lines" all the time. It is their business to see that things happen as scheduled and that the job is completed on time.

In the end, it saves the volunteer workers from a mass of detail so they can concentrate on their main task and, in the end, the cost is so low that everyone is satisfied that it was well worth the price.

BE SURE TO GET pledge cards signed—verbal pledges are not valid. In special cases use a letter of intent for those who cannot or will not sign a pledge card for the 25- or 30-month period. Some groups like five-year pledges, but in my humble opinion a full three years is most satisfactory.

It is perfectly legitimate to accept securities as a gift, but be sure that the board and/or the campaign committee is authorized to receive them, and makes proper arrangements to sell them through your regular bank as promptly as they are received.

97 Per Cent Pay

Most church and temple campaigns collect 97 per cent of their pledges.

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Don't expect miracles to happen at campaign time. Wishful thinking is no help. Keep in mind that a temple campaign is in competition with UJA, hospitals, universities,

anti-defamation work, vacations and country clubs. When you are ready for your campaign get your people pledged to put your campaign No. 1 on their list for that period of time and for that year's giving. The rabbi and the campaign officers should "make a fuss" over the volunteers. Remember, everybody loves a pat on the back. This is good public relations and assures the welfare of your congregation.

Congregations are complex organisms. Much depends on its cohesiveness. Regard for the rabbi and his year-round work; the effectiveness of the president of the congregation and the board of trustees make for strong personal likes and dislikes. No congregational campaign can succeed if there is dissension and opposition to the building fund effort.

Direction Needed

PROFESSIONAL direction has proven its value time and again, especially in these past six years. Professional campaign directors with years of experience behind them can keep a Temple or Synagogue group from making vital errors. He can make sure the timing of the main events is proper. He lives with the campaign daily and watches every worker to make sure he either performs or is replaced by a willing worker. He keeps the campaign leader advised of pledges as they come in and spots those that are "insufficient."

Jerusalem Examinations

The annual Jerusalem Examinations, prepared by the Hebrew University and supervised in this country by the Jewish Agency and the National Council of Jewish Education, will be given April 20 at the Herzl Institute in New York City. The exam consists of an essay to be written in Hebrew, a translation or summary of selections from Hebrew literature and questions on selected material.

New Centers

Forty-four new Jewish community centers costing \$28,100,000 for land, construction and equipment have been opened since 1945. In all 353 Jewish community centers today are spending more than \$16,000,000 a year to maintain activities.

Newsletter for Boards

The United Synagogue Commission on Jewish Education is launching a quarterly publication designed for school board chairmen.

NEW PUBLICATIONS

BUILDING THE NEW CHURCH, by William S. Clark. Written especially for the clergy and building committee members, it leads the reader through all the phases of organizing and carrying out the building program. Religious Publishing Co., Jenkintown, Pa. Hard-back edition, \$2.25; paper-back, \$1.25.

EASTERN UNION: Development of a Jewish Community. Edited by Joe Gale, published by the Jewish Culture Council of Eastern Union County, Elizabeth, N. J. De Luxe edition, \$12.50; regular edition, \$3.95.

FAITH IN THE NIGHT — A bedside companion for the sick, by Rabbi Shubert Spero. Published by the Spero Foundation. Available only to rabbis. Only 18c.

THE GOODLY LAND: A GEOGRAPHICAL PORTRAIT OF ISRAEL, by Dr. Tuvia Banin and Sylvia Satten Banin. A thorough description of the LAND of Israel. Hadassah, New York. Paperback, 50c. 64 Pages.

HEBREW IN COLLEGES AND UNIVERSITIES — Edited by Judah Lapson. A guide to courses in undergraduate, graduate and professional schools in the U. S. Published by Hebrew Culture Service Committee for American High Schools and Colleges, New York, N. Y. \$1.00.

HISTORY OF THE JEWISH IN AMERICA, by Deborah Pessin. The dramatic story of the religious, cultural and communal growth of American Jewry. Published by the United Synagogue Commission, New York, N. Y. \$2.75.

IN STRUGGLE AGAINST DISCRIMINATION, by Dr. Isaac Lewin. Published by Bloch Publishing Co., New York, N. Y. \$2.75.

JESHURUN SERMONS, by Ely E. Pilchik. Published by Bloch Publishing Co., New York, N. Y. \$3.00.

JEWISH NEWSPAPER AND PERIODICALS ON MICROFILM — 56-page catalogue of Jewish newspapers and periodicals on microfilm at the American Jewish Periodical Center, Cincinnati 20, Ohio. Members of the Center council include Rabbi Gerson D. Cohen of the Jewish Theological Seminary, Jacob Dienstag of Yeshiva University, Dr. I. Edward Kiev of the Hebrew Union College-Jewish Institute of Religion.

JUNIOR JEWISH ENCYCLOPEDIA, edited by Naomi Ben Asher and Hayim Leaf. Published by Shengold Publishers, Inc. \$7.95.

JWB YEAR BOOK, published by the National Jewish Welfare Board. Articles and statistical data on membership, financing, camping, personnel and construction of Jewish Community Centers. Published by National Jewish Welfare Board, New York, N. Y. \$1.50.

LINKS TO ETERNITY, by Harris L. Selig. Sermons for Jewish Holidays and Festivals. Bloch Publishing Co., New York, N. Y. \$5.00.

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Books and Religious Articles**Judaism Examined In Relation to Modernity**

By ABRAHAM BURSTEIN

JUDAISM AND MODERN MAN, by Ben Zion Bokser, \$3.75 (Philosophical).

Dr. Bokser is a man of erudition and brilliance. Despite a certain "liberal" bias, he retains a strong predilection for traditional Jewish ideologies. The essays and papers here included

have therefore a twofold urge toward "creation of a new world."

Notable are his sound observations, directed toward certain secular nationalists, on

nationalism as no substitute for piety; he deplores the negative aspects of those who joined Jewish causes merely as an antidote to anti-Semitism.

Excellent is Bokser's differentiation of Judaism and Christianity, which boils down to spiritualism in the older faith and a bent toward materialism in the other.

The final note is hopeful as regards American Jewry.

Will Herberg, whose critical comments aided the author, published a volume by the same name in 1951.

ABRAHAM: HIS HERITAGE AND OURS, by Dorothy B. Hill, \$3.95 (Beacon).

From Genesis, the Book of Jubilees, and from the entire range of archaeological discoveries, Mrs. Hill has reconstructed not alone the life of Abraham, but also the cultural milieu into which he was born, and that to which he gravitated.

The story is rounded out by imaginary inclusions which fit into the narrative with assurance and verisimilitude.

She accepts the Higher Criticism which has partitioned Genesis, and assumes the worst about Sarah as a "sister." But in the main her work is so vividly done, so close to the actualities and possibilities of Abraham's career, that it should be added to the authentic list of archeological popularizations now regularly appearing.

Illustrations abound; the writing is unimpeachable.

ISRAEL: THE EMERGENCE OF A NEW NATION, by Oscar Kraines, \$1.00 (Public Affairs Press).

A scholarly, completely informative, and lucidly written account of the rise, the problems, and governmental procedures of the Jewish state, by a learned and sympathetic historian.

CORPUS PAPYRORUM JUDAI-CARUM, I, edited by V. A. Tcherikover and Alexander Fuks, \$12.00 (Harvard).

Published for the Magnes Press of the Hebrew University, this collection of all Egyptian papyri and ostraka referring to Jews and Judaism in various ancient periods, is not to be adjudged only as the tremendous scholarly achievement it unquestionably is, but also as a fascinating record of Jewish life in

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RECORDINGS**Writer Maps Survey of Jewish Discs**

By JOSEPH GALE

One day soon we hope to embark on a project which has lain on our minds for months. That is, to survey all recorded music of Jewish content released in the past several years that

has not been reviewed in this column. But today, there are some discs of immediate concern, and here are comments about them.

SLAVENSKI: SINFONIA

ORIENTA. Melaine Bugarinovich, contralto; Dushan Tzveych; tenor; Dushan Popovich, baritone; Zharko Tzveych, bass. Zhiika Zdravkovich, Belgrade Philharmonic Orchestra and Chorus (London). Little-known outside Yugoslavia, Josip Slavenski, 61, professor at the Belgrade Conservatoire, is here given a first American LP recording. Sinfonia Orienta is a setting of ancient texts in their original languages, which attempts to survey the history of man's efforts to express religious belief through music. The second of its seven movements is "Hebrews (Musica Coloristica)." The others, in order, are Pagans (Prehistoric Music), Buddhists (Musica Architeconica), Christians (Musica Melodica), Moslems (Musica Articulatiae), Free Thought (Musica Polifonica), and Hymn of Toll (Musica Harmoniae).

The Symphony—a cantata, actually—is a powerful work of rugged proportions, unaccustomed tonality, magnificent orchestration and aggressive brutality. It is suggestive that religion ever was a burst floodgate of inner violence, even among the ancient Hebrews. This movement opens with a lengthy instrumental introduction, in which harp, flute and English horn imitate the effects of psalter, shofar and shofar. The feel of it is eerie and faraway, ritual and solemn. A most interesting and original work. The taps were not domestic, and there is some blasting in the choral portions.

THE ORIGINAL CANTORIALS OF CANTOR SIDNEY SHICOFF (Metro). Cantor Shicoff, who sings eight of his own compositions, possesses a solid, ringing tenor beautifully reproduced by Metro. One has the sensation that he enjoys singing, since he has such

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a pair of cast-iron lungs and a larynx to match. If you own wide-range equipment, turn the volume way down for this one. The organ accompaniment is by Abraham Ellstein.

FRIDAY EVENING SERVICE

Cantor Jacob Koussevitsky and male choir (Aleph). One of the famous Koussevitsky brothers, Jacob makes his American LP debut here. The voice is older than the one described above, and far less high-pressed. The style is traditional, the tonal production softer and liquid. Cantor Jacob's cantillation is respectable if unspectacular, and his grounding in the trade is always on view. No notes of any kind, a usual fault with Aleph. Well-recorded.

KOL HA'SHO FAR (Folkways).

David M. Hausdorff, an authority on Jewish religious laws, customs and traditions, is the author, reader and demonstrator of this valuable record of correctly-rendered shofar calls, scriptural cantillations and benedictions for the entire year. A gainful and advantageous booklet comes with the release. It is now possible to study the record and shine with virtuosity before the Ark-provided one first masters that most unyielding of all musical instruments, the gut-busting shofar.

ISRAEL DANCES. The Tzabar Group; arranged and directed by Dov Seltzer (Folkways). Seltzer and Geula Gill, a kinetic contralto, as well as the four others

in the group, are Israeli students now in this country. After listening to "Israel Dances," not once but several times, it is our feeling their passports ought to be lifted, if no other way can be found to keep them.

There are five dances, complete with booklet of verses and dance instructions. The excitement and energy are immense. Infectious is hardly the word; this is no infection, but a malady of melody, rhythm undenied and life re-surgent. Whether for dance or for listening, "Israel Dances" is one of the surprising things in its genre to come along in quite a while.

CENSOR TO SPEED MAIL

JERUSALEM—The Israel post office is planning to station a censor at Lydda airport, in order to speed the processing of air mail posted there.

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WHAT FOODS THESE MORSELS BE

WARM, SPACIOUS KITCHEN SUITED TO JANUARY'S OLD, NEW DISHES

By SARAH LIEBER

On a cold and blustery January day, the kitchen is a warm and happy place for activity. Lucky is the balabusta whose kitchen follows the new old-fashioned spaciousness. Room

enough there for a guest or member of the family to sit and chat while Mama does some baking. Architects recently have been taking into account

Sarah need for that homey, family atmosphere. They have declared the antiseptic white efficiency kitchen passe. And now, once more we have room for a rocking chair, a play space for the littlest children, a telephone for chats with one eye on the timer. Kitchens like these will build up the same kind of memories we have of Babba's exciting and fragrant kitchen.

OLD-FASHIONED foods are brought up to date, too, for the kitchen artist of today. More and more convenience foods are made available to the kosher cook. Nothing wrong with using

the fine prepared mixes, frozen and canned foods so easy to keep on hand. We will, of course, always enjoy homemade macholim. There is a great satisfaction in the creativity of the kitchen arts. Below are some very fine tortes. Some of the recipes are traditional, others are made modern in both method and ingredients. I think you'll enjoy experimenting with them.

PEACH CREAM TORTE

2 cups sifted all-purpose flour
1/2 cup sugar
1/2 tsp. baking powder
1/2 tsp. salt
1/2 cup butter, or margarine (half vegetable shortening may be used)
1 No. 2 1/2 can cling peach slices
1 tsp. cinnamon
2 egg yolks
1 cup sour cream

MEASURE flour, 1/4 cup sugar, baking powder, salt and butter into a mixing bowl. Work with the fingers until a moist crumb-type mixture is formed. Turn into a lightly greased eight or nine inch pan. Press crumbs firmly over the bottom and up the sides of the pan to form an even "crust." Arrange well drained peach slices over bottom of pan and sprinkle with remaining sugar mixed with the cinnamon. Bake in a hot oven (400 degrees) for 15 minutes. Remove from the oven, and spoon over peaches the sour

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cream into which the egg yolks have been beaten. Return to the oven and bake 20 minutes longer or until glazed a rich golden brown. Serve warm or cold either plain or with cream, whipped or plain, or with ice cream. Makes eight servings.

MOCHA TORTE

4 eggs, separated
1 cup super-fine sugar
1 cup sifted cake flour
1/2 tsp. salt
1 tsp. double-acting baking powder
1 tbslp. instant coffee powder
1/2 tsp. vanilla

BEAT THE egg yolks and sugar together until thick and light in color. Sift the dry ingredients together and fold into the yolk mixture. Add vanilla. Beat the egg whites until stiff, but not dry, and fold into the mixture. Pour into two deep, round nine inch layer pans which have been lined with paper, ungreased. Bake at 350 degree for about 20 minutes or until a toothpick inserted in the center comes out clean. Invert the pans on cooling racks and remove the paper. Fill and frost with the following blend:

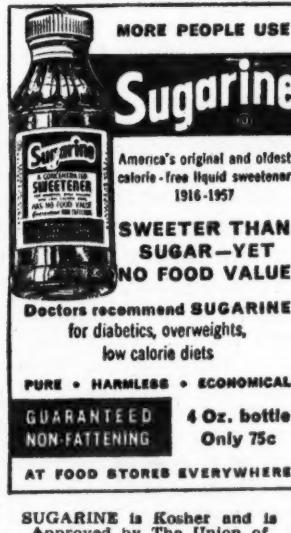
MOCHA TOPPING

1 cup heavy cream
1 tbslp. instant coffee powder
1 tbslp. confectioners' sugar

WHIP THE cream until it forms peaks. Beat in the sugar and coffee powder. Fill and garnish torte with this mixture and serve at once.

CRUMB TORTE

1/2 cup butter or margarine



SUGARINE is Kosher and is Approved by The Union of Orthodox Jewish Congregations.

1 1/2 cups confectioners' sugar
2 eggs
1/2 lb. pkg. vanilla wafers, rolled into fine crumbs
1 cup crushed pineapple, drained
1/2 cup chopped nuts
1 cup heavy cream

CREAM THE butter and sugar together until fluffy. Add the beaten eggs and blend well. Place one half of the vanilla wafer crumbs on the bottom of a lightly greased eight inch square pan. Pour the creamed mixture on top of the crumb layer. Spread whipped cream over this later. Top with the remaining crumbs. Refrigerate for at least eight hours before serving.

CHESTNUT TORTE

1 lb. chestnuts
1 tbslp. double-acting baking powder
6 eggs, separated
6 tbspls. sugar
1 cup heavy cream
1 tsp. confectioners' sugar

BOIL THE chestnuts in their shells for 15 minutes in water to cover. While still warm, remove the shells, and put the chestnut meats through a fine nut grinder or food chopper. Remove and reserve three tablespoonsfuls for later use. Lightly fold the baking powder into the rest. Beat

the sugar and egg yolks until light in color and thick, and fold into the chestnuts. Fold in the stiffly beaten egg whites. Pour into an ungreased nine inch spring form or torte pan and bake at 325 degrees for 40 minutes or until a toothpick inserted in the center comes out clean. Cool in the pan for 10 minutes. Insert a knife between the cake and the side rim of the pan. Carefully remove the rim. Cool. Beat the cream and confectioners' sugar together until stiff. Fold in the reserve chestnuts. Spread on top of the cake. Serve cold at once.

A Word to the Wives

WHEN BAKING cakes be sure your flour is sifted before measuring. All ingredients should be carefully measured, and the recipe followed exactly for best results.

For most cakes I prefer to use "double-acting" type baking powder. My recipes, unless otherwise stated, call for this kind of baking powder. If you like the tartarate or phosphate type of baking powder, you must use one fourth teaspoon more per teaspoonful called for. Also, this type of baking powder should not be sifted into the flour, but should be sprinkled into the batter and beaten in during the last minute of beating. Its action is more rapid at room temperature than the double-acting type, and must therefore be handled differently.

Be sure to read the labels on all preparations of every kind, both for kashrut, and for knowledge of the basic ingredients. It is your only way of knowing what you are using. Government regulations require the stating of ingredients on the labels. Make use of this protection.

Looking Backward

20 YEARS AGO

Premier Octavian Goga of Rumania was challenged with boycott of his country's products by Samuel Untermeyer, president of the non-Sectarian Anti-Nazi League, pending Rumania's turn from anti-Semitic and pro-Nazi policies. . . . At least 141,500 Jewish soldiers died in World War I, it was revealed. . . . Torah scrolls were marched through the streets of Seattle, Wash., as part of their dedication at Machzikay Hadath Shul.

10 YEARS AGO

Released-time for religious education in the public schools "frequently promotes inter-religious friction and dis-harmony," declared Leo Pfeffer in a pamphlet "Religions and the Public Schools" published by the American Jewish Congress. . . . Orthodoxy was seen as rising in Western Europe and on the decline in East European countries by D. L. Meckler, editor of the Morning Journal of New York. . . . The debate over the creation of the Jewish state is over, declared Elmer Berger, executive director of the American Council for Judaism. . . . The New York board of rabbis, investigating singing of Christmas carols in the public schools, was denounced as a "bigoted, theocratic" body by syndicated columnist Dorothy Thompson.



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Friday, January 10, 1958

The National Jewish POST and OPINION

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DIGEST OF THE YIDDISH PRESS

He's Published More Bibles Than Anyone—80 Million

MEET THE MAN who has published more Bibles than anyone in history. He is Alfred Cohen, now in his seventies, one-time yeshiva bohemian, head of the World Publishing Co., of Cleveland, who, in 40 years, has turned out 80 million Bibles. Chaim Shoshkes, the Day-Journal's globe-trotter allows that he has seen few sights more breathtaking than the huge World Publishing Co. plant, with its beautiful presses, including one which showers gold-dust on book covers, an invention of Mr. Cohen. From Russia, Cohen went to England where he earned his living as a bookbinder. His career as a publisher is a stirring saga, as is the story of Cohen's son, a mute, who has risen to the post of head of production for the publishing firm. A great-grandfather, Cohen still comes to work every day and prides himself on the good treatment he accords his 600 workers. Another thing Shoshkes liked: He was able to conduct the entire interview in Yiddish.

A People's World, Not?

DOGS' PAJAMAS are more expensive than people's, reports Sid Green in an article about Poodletown, the canine establishment on New York's Park Avenue. Run by a Mrs. Joan Krieger, Poodletown charges you a minimum of \$12 for dog pajamas; raincoats start at \$25, and fur coats go up to \$500. Elizabeth Taylor bought a \$600 fur coat for

her dog there, but Mike Todd forced her to get a refund. Grace Kelly, on the other hand, spent thousands on a wedding wardrobe for her dog, Oliver, to match her own. Prince Rainier did not object, writes Green, because it was Kelly's money. Four beauticians work on dogs at Poodletown, and one servitor stands by to purchase hamburgers or other refreshments for dogs being worked on in the booths which, says Green, are as elegant as those in any first-class beauty parlor.

Jews Who Don't Work At It

AN INDIGNANT letter-writer chides the Forward for the attention it gives to Jews who don't "work at" their faith. The letter was occasioned by an S. Regensberg article about the chief of the Associated Press in Germany, a man who, according to Regensberg himself, is intermarried and has no intention of preserving his Jewishness. "What place does an article like that with a tone of possessiveness have in the paper?" asks the writer. Hardly listening, the Forward's TV man did a piece on Helena Rubenstein, whom he hails as the "world's richest Jewish businesswoman" (\$25 to \$50 millions).

The article tells about Rubenstein's wanderings from Australia to South Africa to America and of her marriage to a real prince, but says nothing about whether or not she cares about her Jewishness.

HANUKA SHOULD BE IN SCHOOLS, PRIEST SAYS; JEWISH EDITOR DIFFERS

By CONSTANCE GOMPERTS

ROCHESTER, N. Y. (NJP)—The old argument about whether Hanuka should be observed in public schools has been revived here—with a Catholic priest taking the affirmative and the editor of the local Jewish Ledger taking the negative.

THE CONTROVERSY was begun by the Rev. Richard Tormey, chaplain in Our Lady of Mercy High School, when he affirmed in a radio program that "if we would let our youngsters see the Hanuka symbols and heart Hanuka music, we would broaden their understanding of the other faith and this would establish mutual respect."

Pointing out the significance of the Feast of Lights to the Jews, Father Tormey said "it is about time for us to acknowledge that (the Hanuka observances) could be carried on in schoolrooms side by side with our Christmas season."

AN IMMEDIATE rebuttal was offered by Donald Wolin, first in letters to this city's daily newspapers, and then in a column in his Jewish Ledger.

"Experience has shown that whenever religion intrudes into public schools, sooner or later Jewish children are hurt," Wolin declared. "Religion in public

schools serves only to harass and dislocate children of minority faiths and to impair wholesome classroom relationships."

Wolin declared himself opposed to an Hanuka or Christmas observance in schools.

"It is the responsibility of the home, the synagogue and the church to teach 'the spiritual values' of religion," Wolin continued. "The schools should continue as they have done throughout history, to teach pupils that acceptance of and respect for such differences are basic to American democracy and contribute toward harmonious living in a free society. This implies

no need on the part of the public schools to teach religious doctrines."

IN HIS radio talk, Father Tormey said that it is impossible "to divorce our Christian civilization from its Jewish background . . . and anything which will inform us and our children of this great past is to be desired not shunned.

"There is enough of difference in our religious beliefs to separate us from the Jews," Father Tormey added. "There is no necessity for widening the gulf by foolish bigotry."

Wolin argued that results of joint Christmas-Hanuka celebrations have almost always been "dismal and unsuccessful."

Christmas carols, although "beautiful," are also of "deep religious significance," Wolin said. "If I were a Christian, I would resent a non-Christian participating in these religious observances, usually socially forced to by well-meaning individuals in our school system. It would be the same with Jewish customs of deep religious meanings."

Wolin concluded: "There is much that is beautiful in every religion and which can be admired and enjoyed. There are other methods and means of creating a better understanding of different faiths without injecting them into our public school system."

What's on the Air**RADIO**

Sunday, Jan. 12, 10:05 a. m. EST—Dr. Leon Fram, rabbi of Temple Israel, Detroit, Mich., to discuss "The People of the Book," on Message of Israel program, ABC.

Sunday, Jan. 12, 12:30 p. m. EST—"My Father's Talis," the story of a Jewish boy who wanted to have a talis exactly like his father's, by Morton Wishengrad, on Eternal Light program, NBC.

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Mother Converted by Reform, Rabbis Won't Let Son Marry

By AMOS BEN VERED

JERUSALEM (NJP)—Twenty-five-year-old Zeev Hein of Rishon Letzion in Israel cannot marry, because the Israel rabbinate does not recognize his mother's conversion to Judaism, supervised by a Liberal rabbi in Germany.

IN ISRAEL only religious marriages are performed, and no civil marriage exists. Matters of personal status are decided upon by the rabbinate. There being no possibility of mixed marriages under Jewish law, couples of different religions cannot marry.

But the rabbinate also decides who is a Jew and pronounces on the validity of conversions. As only Orthodox rabbis form the state-recognized rabbinate, many religious acts performed by Liberal and Conservative rabbis are considered null and void.

Zeev's mother, Ruth Hein, was converted to Judaism 30 years ago in Berlin. She had lessons in Judaism from the late Rabbi Dr. Max Weyl. She even went to the mikva. She has also kept through all the years the certificates from both the rabbi and the mikva. Both her sons were circumcised.

THE FAMILY came to live in Israel 24 years ago. The sons became bar mitzva at the synagogue in Rishon Letzion. Mrs. Hein's household is still kosher. When the older boy was killed

in the War of Independence, he was buried in the Jewish cemetery.

But when her second son registered for marriage a few weeks ago, Rabbi Harlap of Rishon Letzion refused. By Jewish law, he argued, a boy's religion is that of his mother. And his mother, having been converted by a Liberal rabbi, was still a Christian as far as he was concerned.

The couple appealed to Chief Rabbi Untermann of Tel Aviv. His answer was that the boy, who had been raised as a Jew, should be converted to Judaism all over again, by an Orthodox rabbi. The boy refused, as he would then be considered a recent convert.

HIS MOTHER has now appealed to Chief Rabbi Hertzog of Israel. She has even added to her letter a testimonial from a Jerusalem rabbi, stating that the late Rabbi Weyl, though a Liberal rabbi, had officiated in a synagogue without an organ.

She also added in her letter that Rabbi Harlap of Rishon Letzion had said that she would be buried "outside the wall" of the cemetery when she died, according to the practice with non-Jews.

"It is my fervent wish to be buried near my elder son," she wrote. "For 30 years I have tried to be a good Jewess. How much suffering can a human being take?"

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A NEW APPROACH

THE LEADERS of our defense agencies must be breathing a collective sigh of relief now that the Christmas season is over and no major outbursts have threatened peace between Jew and non-Jew over religious celebrations in the schools.

The Jewish position on these celebrations in the schools has become clear. Jews oppose such breaks in the wall of separation between church and state, a cardinal precept of democracy.

Experience has taught the Jewish communities of the United States that to take action to remove such religious celebrations from the schools invites a flare-up of violence. This reaction can only indicate a deep-seated feeling that the Jew is going too far when he as a minority seeks to dictate his feelings to the majority.

BECAUSE PROTESTS result in this kind of unthinking animosity, the prevailing view in the Jewish community is that Jews should bring their opposition to the proper school authorities not at Christmas-time, when feelings run high, but perhaps in the spring or summer, when inflamed passions are not present.

But from the kind of reaction that is sparked even at these off-season protests it may be seen that perhaps the Jewish program is not the best that could be devised.

An approach which does not ask the Jew either to remain silent nor call on him to seek to remove the religious program from the schools by forthright action might be best. We call this kind of approach peaceful opposition.

THIS WOULD MEAN substituting a long-range program for a short-range one. It would mean an education program so that the Jewish position could be made clear in an atmosphere not of hostility but one of calm judgment.

The problem is to convince the non-Jews that in the long run their interest is best safeguarded by strict separation of church and state.

The Jewish group should say we want the opportunity to present our views on this problem; we are not asking for immediate remedial action. By stating the case for strict separation, if nothing else is achieved at least there will be instilled doubts that perhaps something is wrong with religious celebrations in the schools.

A consistent program of this kind can be successful. At the same time it would avoid the emotional reaction which bars the kind of dispassionate consideration which a question as involved as this one requires.

STRAIGHT TALKING

THOSE WHO WERE fortunate enough to hear the speech of J. R. Sensibar to the annual banquet of the Palestine Economic Corporation recently got some of the kind of straight talking which, coming as it did from a friend of Israel, is the medicine both Israel and the American Jewish community need most.

Sensibar has the reputation of being the world's leading earth mover. His companies take on the tough jobs that other engineering firms say can't be done. Sensibar is a man of tremendous proportions, and his integrity is beyond question.

No one would ever accuse him of wanting anything from Israel. No one would dare say that he seeks praise or honors.

MR. SENSIBAR went to Israel in 1951 on a visit. By the following year, the vast project of draining the Huleh had begun, staffed by engineers from Sensibar's United States firm.

Last year he completed a survey of the potentialities of the Dead Sea plant of the Palestine Potash Corp., which showed that production could be upped from an annual output of 100,000 tons to as much as from 300,000 to 1,000,000 tons a year.

This is Mr. Sensibar. Here are a few of the other things he had to say:

For one, he said that Israel suffered from low productivity per man. This was below the standard in most European countries, and until corrected, would prevent Israel from competing effectively with her products on the world market.

IN HIS OWN WORK in Israel, he set up a system of apprenticeship, something Israel doesn't have and needs badly. This is the system which operates extensively throughout American industry. An apprentice comes into a shop where highly skilled work is done, and for a period of years—in the printing industry, six years—works for less than union wages until he is qualified for union membership. Meanwhile, there are night courses to be studied and tests to be passed before the apprentice is considered a journeyman and qualified to do the work of a union man.

Another forthright statement of Sensibar's was to the effect that desalinating sea water will not aid Israel because the cost of the process would make the final yield—whatever is grown—prohibitive.

Sensibar said that successful farming could not be expected in the Negev south of Beersheba.

SENSIBAR is a great friend of Israel's because he doesn't look at her through rose-colored glasses. Even though his kind of advice may not make the Israelis swell with pride over their achievements, the man tells you frankly that Israel has made remarkable advances in commerce and industry, and even predicts that full development of the chemical industry can make Israel self-sufficient.

We think more Jewish audiences might profitably listen to such a man.

The EDITOR'S CHAIR . . .

IF YOU'VE EVER been in our New York office, which is almost a penthouse atop 110 W. 40th St., you'll never forget it.

This is not to say that the office is so impressive or so imposing, nor is it self-deceit just because we believe that any office of The POST and OPINION is an outstanding place.

Of course, we could legitimately say that you'd never forget our office because of the fine staff there, headed by our executive vice-president, Charles Roth. But that's not it, either.

MAYBE DR. BENJAMIN P. DAVIDSON of 624 S. Michigan Ave., Chicago, can tell you what we mean in this piece. Here's a letter he wrote to us this past week:

My Dear Gabriel:
Am enjoying all this talk of your trip to New York.

But did you too walk up the three flights above the end of the elevator at the New York office of The POST and OPINION and find no one there?

And no note at the bottom of the stairs saying: "Don't walk. No one at home."

There is no other place like New York, thank the Lord.

Now you know why our New York office is something. In order to get into it, you have to walk up three flights of a spiral iron stairway. The elevator stops at the 26th floor. We're on the 29th.

And no one, absolutely no one, who puffs up the three flights, will laugh at the joke that we're as near to heaven as we'll ever get.

WE HEARD SOMEONE at services Saturday tell of the Jewish girl whose parents had named her Marjorie, who was changing her name to Ruth.

This is a gem.

It shows the same thing that is shown when you hear someone criticize their parents for not having given them a good Jewish education.

THE ONE HALLMARK of a fleeing generation has been the alacrity with which Jews seek to hide their Jewishness by aping non-Jewish names.

When the tide has turned the other way though, then we know, Ruth, that the victory has been won.

SHEMOT:

And These Are the Names

By RABBI JACOB J. WEINSTEIN
KAM Temple, Chicago

The great second book of the Torah begins with a listing of the sons of Jacob—Reuben, Simeon, Levi, Yehudah, Issachar, Zebulon, Benjamin, Gad, Naphtali, Dan and Asher. These are but 11 names. The 12th is made by the addition of the half tribes of

Ephraim and Menasseh. I look at the list of more than 300 children registered in my religious school and I find only Dan and Benjamin represented among them. I cannot even find a Jud, or Zeb or Ephe. One would have to go to New England or the hill country of Tennessee to find contemporary Gads, Naphtalis and Zebulons.

RABBI WEINSTEIN Gads, Naphtalis and Zebulons. WE JEWS have abandoned our Biblical names, but the melody lingers on! I am constantly confronted by young parents who want the Biblical counterpart of Richard and Ronald, of Robert and Victor, or Jennifer and Jacqueline. One couple confessed that they had hoped to be faithful to the Bible but could not resist the lure of Karen and Susie for their twin girls. They wanted their Hebrew equivalents for the naming ceremony and were, of course, most happily surprised to find that Karen and Susanah were "kosher" to begin with, trailing clouds of glory from Job and the Song of Songs.

Often a congregant wants to know what was the Hebrew original for Herman, Walter, Sigfried or Sigmund. Fortunately the family Bible or the family records will reveal the basic Hirsch-Zvi, or Wolf-Zeb, or Aryeh-Lowe. The Germanic instinct for accuracy preserved, it seems, the Hebrew and its German equivalent. The same was true of some of the Italian communities where the tombstones record such hyphenated names as Chayim-Vitale and Bono-Tov.

A measure of guilt seems to attend the selection of non-Jewish sounding names, as though one were hiding from oneself or masquerading under a false banner. It is amazing that this sense of guilt should persist, since the borrowing of names from the surrounding peoples seems to be as old as our history. The names of the Tannaim and Amoraim were often of Greek origin and Sender (from Alexander) remained a favorite even in the Pale of Settlement. In fact, alien names like Itzig, Isidore and Irving became Jewish by a kind of presumptive presumption.

MARK TWAIN, in a delightful essay, "Concerning the Jews," tells how the Jews of partitioned Poland were given their last

names by the malicious and often dull-witted Austrian and Prussian army officers; so that a Jacob ben Samuel found himself to be a Jacob Bauchweh (stomach ache); while a Levi ben Yitchak became a Fleischaker (meat chopper); and a Joseph ben Chayim became a Kuhfuss (cow foot). What a delightful conjure with names with the sound of golden trumpets in them!

A recent article in the London Jewish Irony runs in the veins of history that some of these stigmatic names became names to Chronicle, by Oury Kessary, tells us that modern Israeli prefer names of grandeur—Allon (oak tree) and Erez (cedar) to Siach or Zalzel (bush or twig); Abir and Adir (powerful and mighty) to Tsanua or Anav (modest and humble). And there are many Alufs, Yadins, Goels (generals, judges, redeemers); Zohars, Zivs and Amirs (brilliance, radiance, summits). Yes, these are now the names of the children of Israel, names of pride and hope and glory. But the God who describes himself in the text as Eheyeh Asher Eheyeh must be a constant reminder to His people that the name only reflects the spirit; that the Torah was revealed on a humble hill and to a stammerer.

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January 10, 1958

18 Tevet, 5718

HOLIDAYS and FESTIVALS

Holidays Begin Sundown of Previous Day

Hamisha Asar Bishvat .. February 5

Fast of Esther March 5

Purim March 6

Passover April 5-12

Shavuot May 25-26

FREEDOM OF THE PRESS

Letters must be typed or printed clearly, double-spaced, on one side of the page only, and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The POST and OPINION reserves the right to condense letters. No material submitted to The POST and OPINION will be returned unless accompanied by a self-addressed, stamped envelope.

Where The Doctors Were: M. D. Replies to Editorial

Editor, Jewish POST and OPINION: It is the same project rehearsed with new exhortatory dressings. With regard to Maimonides: In his time a doctor read a book, used his common sense and was as well equipped as any contemporary practitioner. Today, for a physician to be on the staff of a reputable hospital which is accredited to be on the Medical Association, he must attend at least one staff meeting a week, and he is usually an active member of two hospital staffs. Besides that, my program includes the National AMA meeting, and for this year, the American Academy of Pediatrics in Chicago, the Academy for Cerebral Palsy in Providence and the American Academy of Neurology in Philadelphia.

That is where the doctors were.

ABRAM KANOF, M.D.
Brooklyn, N. Y.

Xmas, Hanuka Merger Plea Baffles Rabbi

Editor, Jewish POST and OPINION: IN THE Dec. 27 edition of The POST and OPINION you attribute a statement to Rabbi William Rosenblum which I find difficult to understand. According to your reporter, Rabbi Rosenblum calls for a syncretism of Christmas and Hanukah. It is his thesis that the ideals and symbols of both holidays will eventually merge to form an observance which will be representative of both.

The question I raise is how can we effect the syncretism of a dominant religious holiday, Christmas, with a minor observance, Hanukah, without the former completely absorbing the latter? There could be no true syncretism under the circumstances.

After all, Christmas attracts the attention and following of the whole Christian world, and is influenced by centuries of emphasis. Furthermore, it is commemorative of an incident vital to the very structure of Christianity. Hanukah, on the other hand, is the minor holiday of a minority people, and is little known to the Christian world. Isn't it more probable that rather than a syncretism of both traditions there will result the eventual absorption of Hanukah by the majority holiday?

Is it cultural syncretism that we seek in American society? Haven't we been emphasizing the advantages of cultural pluralism in American life? Are we not making a greater contribution to democratic society by preserving the individuality and integrity of its various cultures? I find it difficult to understand Rabbi Rosenblum's call to effect the syncretizing of these holidays.

RABBI SIMON RESNIKOFF
Valley Stream, L. I., N. Y.

REFINING TO START SOON

EILAT, Israel—The plant at the Timna Copper Mines will start refining copper ores in February, it was announced last month.

When Is A Rabbi 'Courageous'?

Editor, Jewish POST and OPINION:

IN YOUR Dec. 27 issue you praise in your editorial the Reform rabbis who have occupied the pulpit of the Holy Blossom Temple in Toronto. You praise Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations as "a man of great courage." Bishop G. Bromley Oxnam of the Methodist Church stated in 1945 in his "Layman Beecher Lectures on Preaching" at Yale Divinity

School: "There is a man who thinks he is a minister but he is a high-pressure, handshaking salesman. He is a politician gone religious. He is highly trained, professional, a master of religious ceremony . . . who looks out for his own interests in the job of serving the Lord."

This criticism of many Christian ministers by Bromley Oxnam is also true of many non-Orthodox rabbis and some so-called Orthodox rabbis. There is

ATTACK ON RABBI NOT IN GOOD TASTE

Editor, Jewish POST and OPINION:

THE LETTER by Rabbi Morton S. Baum of Memphis concerning the kashrut situation and his remarks about Rabbi Eliezer Silver were truly in good taste. Rabbi Baum has a pretty good knowledge of the situation regarding kashrut and therefore knows what he is talking about. Also the fact that he (Rabbi Baum) is a very sincere person that does not sell his soul for a mess of pottage should be uppermost in everybody's mind when they evaluate the content of his statements.

Unfortunately, the letter by Trude Weiss-Rosmarin in the same issue was not in such good taste, in fact for a woman of her culture and status to call the institution of kashrut with its deficiencies a "racket" is pretty low and common. Her statements about the Coca-Cola incident that if it contains treif ingredients, it is a "minuscule" percentage, is truly amazing coming from her; that she above all should take issue and contradict Rabbi Eliezer Silver. A tiny speck on eye glasses mars proper vision, a tiny spot on her dress would send Mrs. Rosmarin rushing to the cleaner, and a "minuscule" percentage of a strange particle in a person could cause enough trouble for a doctor to take several X-rays.

Mrs. Trude Rosmarin refutes the explanation of why the Union of Orthodox Congregations took away the hehsher from Barricini by accusing them of giving hehshers to other concerns who are open on Shabbos and who are owned by Jews. Why does she not blame them, is she afraid, or is it not the truth?

WHAT A change has come over her! Years ago, I used to hear that Trude Rosmarin was one of the most scholarly Orthodox religious women, and today, she lauds Reconstructionists who have been put in herem because of their disbelief and religious misconduct in the faith that pays them very handsomely. On the other hand, she infers that some of our greatest rabbis and rabbinic scholars are dishonest and do everything because of money. This change in Trude Weiss-Rosmarin is very similar to the change that occurred with Dorothy Thompson. With Trude the change is religious, while with Dorothy the change is political.

The great strength and influence that Rabbi Silver wields in the American religious community is because of the fact that he cannot be bought in religious matters, in spite of and contrary to what Trude says indirectly and indirectly. It was Rabbi Silver who was one of the most potent forces in the Vaad Hatzolah, which agency saved thousands of Jews, and it is Rabbi Silver who is personally responsible for the Chofetz Chaim and Eitz Chaim schools

in Cincinnati, and for the raising of a great many thousands of dollars for great institutions of learning and others all over the world.

Unlike Trude Weiss-Rosmarin who utilizes her culture and talents for personal gain through the speakers platform, Rabbi Silver, although in his 70's, still flies all over this country wherever he can serve the cause of his people without an personal renumeration. This I know for a fact, because the various times he visited in my city of Louisville, he never even received one penny for expenses.

It is sad that Trude Weiss-Rosmarin is a frustrated and embittered woman today, therefore let us not condemn her too strongly, but rather let us hope that she will emerge from her frustration and confusion and do tshuva, and return to her former self and to her people, who gave her the Jewish culture she could not have found elsewhere.

HARRY SIMON

Louisville, Ky.

Call Attention to Items of Worth, POST Is Urged

Editor, Jewish POST and OPINION:

IN A RECENT issue your editorials took note of the "Northrop" articles which appeared in Commentary. You made a clear statement of a way of life completely at variance with my conception of morality, viz.: Do not face the truth if it be not pleasant.

Though the scene of much evident activity, the Jewish community is unlikely to move forward unless a clear analysis of the present state is coupled with ideal goals to point the direction. To quote Edward E. Grusd: "Jews are assimilating not the best but often the worst in American life" . . . because of the aim at the lowest common denominator. The "Northrop" articles not only document this; they report the sense of futility arising from trying, it must seem singlehandedly, to breathe genuine aspiration into at least some community activities.

Since your attitude is very widespread, it would be valuable if you could offer a more complete exposition of your points of view. In particular, are there any suggestions you would offer

on how to strengthen the intellectual appeal, i.e., in content not publicity . . . of Jewish community activities? Rather than document all the unpleasant things going on in even the large cities, could you call our attention to some of the activities of genuine intrinsic worth, designed to absorb the attention of intelligent and educated individuals?

ELMER EISNER

Houston, Tex.

far more sincerity and courage found in the daily work of humble rabbis and teachers laboring in the vineyard of Orthodox religious and educational institutions than in the Madison Avenue publicity-inflated "politicians gone religious."

THE GERMAN poet, Schiller, wrote that if you want to understand well the poet, you must go and visit his country. If you really want to know more about a rabbi, you have to go to his community where his congregation is or was to find out who he really is. In the early '40's when Rabbi Eisendrath occupied the Holy Blossom pulpit, the Jewish community of the province of Ontario was aghast to read in the Monday issue of the Toronto daily "Globe and Mail" a very critical report of Polish Jews in Toronto which Rabbi Eisendrath had delivered at his Sunday morning service. Leaders of the Canadian Jewish Congress, living in Toronto questioned Rabbi Eisendrath and he stated categorically that the "Globe and Mail" reporter who heard his sermon-lecture at the Temple gave a distorted and garbled report of what he actually had said.

The matter, however, was further investigated and the truth emerged: Rabbi Eisendrath made it a practice to send regularly to the "Globe and Mail" a typewritten copy of every sermon or lecture he was to deliver at his Sunday morning service. As a rule those at the newspaper office also made it a habit to glance at the title and then throw it into the waste basket. When he delivered his sermon in which he severely chastised his brethren in Toronto—not members of his Reform temple—there was no reporter present.

THE "GLOBE AND MAIL" naturally considered it newsworthy when a rabbi publicly—by his sending a typewritten copy to the non-Jewish press—made serious accusations against his fellow Jew who were born in Poland, where anti-Semitism has been so rampant. The "Globe and Mail" readily printed a good portion of his typewritten copy at the expense of a large segment of Toronto Jewry.

This man of so-called courage became frightened when some leaders of Toronto Jewry expressed disapproval and he was not man enough to admit his error or blunder in Jewish public relations. He instead placed all the blame on the innocent newspaper reporter. He did not hesitate to violate the commandment: "Thou shall not bear false witness against thy neighbor." The "Globe and Mail" editors and reporters found out that a rabbi did not hesitate to fabricate a lie in his relationship with non-Jews of the daily press and that he was so hungry for publicity in the daily press that he would stoop to get it even at the expense of fellow Jews—as long as the Jews are not members of his Reform temple.

American Jewry has many "politicians gone religious" and of the so-called spiritual leaders are cast in the image of a substantial segment of the Jewish laity whose religious and ethical standards are none too high. Too many Jews in America are like their Christian neighbors who like their "politicians gone religious." A non-observant community will accept and go along with "politicians gone religious."

Rabbi Morris Casrel Katz
St. Paul, Minn.



... The Search Continues

Producer-Director George Stevens, right, tells his ideas of the girl who should play Anne Frank to Anita and Shimon Winzelberg, POST and OPINION Hollywood columnists.

OK for Private Resort To Discriminate: Judge

ALBANY, N. Y. (NJP)—A Lake Placid resort is a "private club," and as such has the right to discriminate against Jews, a New York state supreme court justice ruled here last week.

Justice Kenneth MacAffer gave that opinion in effect when he ruled against a Jewish woman in her fight against the exclusive Adirondack Mountain resort's alleged discrimination.

New York State Supreme Court Justice Kenneth MacAffer refused to direct the New York State Commission Against Discrimination to reconsider a com-

plaint the commission had dismissed.

The jurist ordered the commission to abide by its finding that the Lake Placid Club was a private organization and, as such, as not bound by New York state law prohibiting discrimination.

The commission made its decision last July. The Anti-Defamation League of B'nai B'rith asked the commission to reopen the case and the club petitioned MacAffer to block reconsideration.

The original complaint was filed in May, 1955, by Mrs. Blanche Lubow, who contended she has been denied accommodations because she was Jewish.

Under New York state law, places of "public accommodations" cannot discriminate on the basis of race, creed or color.

SULPHUR FROM MEXICO

EILAT, Israel — The Timma Copper Mines recently received their first consignment of sulphur, from Mexico, for use in producing sulphuric acid.

TEACHERS WANTED

High school subjects in Jewish all-day secondary school. Hours: 1 to 5:30 p.m. Mornings free for graduate study. Write: Jewish Academy, 3951 W. Wilcox St., Chicago 24, Ill.

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Is This Anne Frank?

This 15-year-old Brooklyn girl, Bliss Beckman, who has performed on radio and in high school plays, wants to be Anne Frank in the forthcoming 20th Century-Fox film. She wrote The POST and OPINION: "I am sending you my picture in the hope that you will help me get an audition. I feel that I am capable of playing Anne. I hope that you will help me."



Dit is een foto, zoals ik me zou wensen, altijd zo te zijn. Dan nad...

ik nog wel een kans om naart Hollywood te komen. Maar tegenwoordig zie ik er jammer genoeg maar al anders uit.

Anne Frank
10 Oct. 1942

This is a photo as I would wish myself to look all the time. Then I would maybe have a chance to come to Hollywood.....

Anne Frank, 10 Oct. 1942

The Original Anne Frank

Sabra Lass, 16, in Running For Film Role of Anne Frank

By JACK LEON

TEL AVIV (NJP) — A dark-haired, attractive sabra aged 16, Elana Kuper of Tel Aviv, may be chosen to play the role of Anne Frank in the forthcoming George Stevens' 20th Century-Fox production of "The Diary of Anne Frank."

The chief casting director for Fox, Mr. Owen McLean, described Elana as "very good indeed" after auditioning her—and 150 other Israeli teenagers—in Tel Aviv during a whirlwind three-day visit to Israel, as part of the company's world-wide search for an unknown girl to portray the famous martyred Jewish heroine of World War II.

A SECOND local school girl, pretty, brown-haired Yael Vilner, a Ramat Gan 13-year-old,

is also on McLean's "short list," though it is understood that her chances of selection for the coveted role are not as strong as Elana's. Screen tests were made of both girls, neither of whom has had any professional acting experience, though Elana is a part-time drama student at the Habima school here. Both have a good knowledge of English.

McLean told The POST and OPINION that Fox "would like a Jewish girl to play Anne, if possible." He revealed that the strongest candidate he had turned up on the European tour which preceded his visit to Israel, was a half-Jewish Dutch girl, Marianne Sarstrate, aged 15. He found her in Amsterdam, scene of the drama of Anne Frank's final years which produced her "Diary." The veteran casting director rated Marianne "a very good possibility" for the role, and added that Elana was on a par with her.

IN ADDITION to Amsterdam, McLean's search took him to Vienna and Berlin. From Tel Aviv he flew to Paris for a final series of auditions, before taking his tests back with him to Hollywood to enable Director George Stevens to make the final decision. If necessary, a few of the leading candidates—of whom Elana is believed to be one—may be flown out to Hollywood by Fox, McLean stated.

He also told The POST and OPINION that of the 3,000 girls he had interviewed in New York the most fancied was by coincidence also half-Jewish. This girl was also "a very good possibility," he said.

THE LUCKY GIRL chosen to portray Anne will be offered a seven-year contract with Fox. She will get a minimum wage of 185 dollars a week, though her payment will probably be considerably above this sum, McLean stated.

He announced that it has now definitely been decided that Audrey Hepburn will not play Anne Frank—"she was seriously considered and wanted the part very much, but what we need is an 'unknown' girl and a non-professional actress." Stevens did not demand a visual likeness to Anne, though naturally he would prefer it, but he did demand a personality counterpart to her in the 12- to 16-age group. Susan Strasberg, the stage Anne, has been ruled out because at 19 she is "too old."

MCLEAN SAID that his search for a teen-age boy to play opposite Anne in the role of Peter had met with no success in Tel Aviv. "Somehow young Israeli boys don't seem to have as good a knowledge of English as the girls," he commented, and this lack of English among the few candidates he saw ruled them out.

The "Diary of Anne Frank" will be a cinemascope production in black and white. Exterior scenes for the picture are to be filmed at its actual story locale in Amsterdam, while interiors are to be done in Hollywood.

Footnote: In a page of her "Diary" dated October 10, 1942, Anne expressed the hope that she would one day "have a chance to come to Hollywood." Now, by proxy, this hope will at last be realized.